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REVIEW.

Miscellaneous works, by ELIPHALET NOTT, D. D. President of Union College. Schenectady: Wm. J. M'Carter, 1810. 8vo. pp. 240.

THERE is one particular, in which the Clergy of New-England have in a peculiar manner neglected to aim at excellence. Among those accomplishments, which they have eagerly coveted, and which they have strenuously endeavoured to acquire, eloquence can hardly be said to have found a place. We have among us men in the sacred profession, of whom no one, acquainted with their characters and disposed fairly to appreciate their merits, will be inclined to speak with disrespect, much less with contempt; men, who deserve high regard, not only for their piety and virtue, but also for talent and learning. We have some, who have a just claim even to eminence for that theological science, which depends upon long and close reflection, and a laborious and careful examination of the sacred vol-

ume, rather than upon great literary research and an extensive consultation of books. We have some, who will bear comparison with men in almost any age or country, for the acute investigation and the able discussion of profound questions in religion.

It is often the fact, that our pulpits afford specimens of a clearness of discernment, of a depth of penetration, and of an accuracy and force of argument, rarely surpassed. Indeed, we much question whether systematick theology is, by as large a body of men as the clergy of New-England, any where better understood. It is to this point, that their attention and their efforts have been mainly, we may almost say, exclusively, directed. Hence, their publick discourses usually consist of close and subtle examinations of difficult subjects, or of methodical and dry dissertations on religious principles and duties, rather than of popular addresses to the understanding, and of warm and touching appeals to the conscience and the heart. Hence, we have acute metaphysicians; we have able and even profound reasoners; but we have few, very few, eloquent and powerful preachers. /

The sermons of most are composed with very censurable negligence, and they are too often delivered in a manner cold, uninteresting and unimpressive, or in one, repugnant to the rules of correct speaking, and offensive to persons of cultivated taste. Little of the animation, and boldness, and energy of genius; inconsiderable brilliancy of imagination, and few of the beauties and ornaments of a chaste, elevated and polished style are generally visible in discourses from the pulpit. They are usually written in haste, and with slight, if any, care to select the most appropriate, classical and expressive language. As little attention is paid to the construction of sentences, that the thoughts,

which are meant to be conveyed, shall be communicated with perspecuity and emphasis, and the periods possess the merit of being at once harmonious, elegant and nervous.)

We seldom find that, by the preachers of the gospel, the charms of finished oratory are displayed, and the force of correct, manly and powerful eloquence exerted. In one instance, a formal and lifeless air is witnessed, as if the limbs were cased in brass, and the eyes were glazed. In another, awkward and ill-timed gestures, and violent and disproportionate action is beheld. In one case, high-toned, mis-placed, and uncouth emphasis grates upon the ear. In another, a dull and tiresome monotony deadens the attention, and perhaps, with its unvaried flow, lulls the hearer asleep.

But if our pulpits do not furnish frequent and distinguished displays of eloquence, it is not because we have not men, who, if their powers had been duly cultivated, and were properly exerted, would be capable of writing and speaking, in a manner highly interesting, and powerfully influential.

The great and unhappy deficiency, which exists, may, in some degree, be ascribed to our colleges. There, although some attention is devoted to the formation of a correct taste, and of a nervous and classical style, still we apprehend, that it does not receive as much regard as the importance of the object demands. Hence there are but few, who write with purity, elegance and strength. Inconsiderable is the attention, which is paid to elocution. Slight is the estimation, in which excellence is held, and scanty and almost nugatory are the instructions, which are usually given. The manner of speaking, which is acquired at most of our colleges, is poorly adapted to the purpose of furnishing desirable examples of pulpit oratory.)

The cultivation of a correct, beautiful and energetick style, and of an interesting and powerful manner of speaking, has often constituted but little of that preparation, which most, who have entered the sacred profession, have thought it necessary to make. When once in the ministry, most disregard advances in eloquence, and very often the little excellence, which was once possessed, is lost, and slovenly and offensive habits are contracted. This disregard of eloquence, in some instances, springs from base and culpable causes. It is sometimes, we fear, the result of mere negligence, and, at others, of pure sloth, of nothing better, than a strong indisposition to exertion. But in some cases, and they are perhaps not a few, eloquence itself is appreciated at a low rate, or is regarded with jealousy and aversion.—The idea of the meagre and superficial discussion of subjects, and of the maimed and imperfect exhibition of divine truth is inseparably connected with that of eloquence. There is in the mind an irreconcilable difference between the characters of a sound and correct divine, and of an eloquent preacher. Eloquence is looked upon as a poor and pitiable artifice to attract the notice, win the admiration, and secure the applause of the frivolous and unthinking—of those who have no relish for sober truth, noble sentiment and solid and conclusive reasoning. The puerile and inflated style, the theatrical airs, the studied attitudes, the artificial gestures, the unnatural tones and the affected pronunciation of some to whom ill-judging taste has awarded, not only reputation, but high applause and eminent preachers, have caused numbers to regard eloquence itself with disdain, and to deem the pursuit of it unworthy a man of sense and piety.

We consign over to deserved scorn that pittance of meagre thought, though tricked out with a profusion of rhet-

orical finery, glittering with an accumulation of showy epithets, and delivered with all the prettiness of theatrical tones and action, by which applause is sometimes acquired. Sovereign is the contempt in which we hold the foppery of the pulpit. We look, indeed, with pity and indignation, mingled, however, we own, with disdain, upon those, who have abandoned nature and dignity, seriousness and energy, for tricks beneath the station, and belittling to the character, of him, who holds the high and awful commission of God's ambassador to man. A pompous phraseology, sparkling ornaments, and turgid and well turned sentences do not, in our estimation, constitute fine writing. Neither do artificial tones, a pronunciation minutely fashionable, and laboured gracefulness of action give one, in our view a claim to the character of a finished pulpit orator. Pure, simple and manly is he in his style, and unaffected, solemn and deeply in earnest is he in his manner, to whom we should be willing to award the palm of sacred eloquence. Such as his, is the only eloquence, which we admire, and it is the only eloquence, which we would recommend to the attention and pursuit of those, who occupy our pulpits. /

Such eloquence is not, however, of easy acquisition.—The man, who would compose discourses, which we should pronounce eloquent, must have stored his mind, by reading and reflection, with knowledge and with sentiment. He must also, by an extensive and careful perusal of the best authors in our language, and by a strict and minute attention to their excellences, and by long and frequent practice, have acquired a talent, by no means cheap and general, of writing well. When he has formed his style on the best models, and has by custom acquired the power of expressing his thoughts with ease, propriety and elegance, much will remain to be done. It will be necessary, after

he has selected his subjects, by laborious study and intense meditation to make himself master of them. When he has gone over them, in their length and breadth, and examined them in all their bearings, he must, by vigorous contemplation, warm his mind and cause it to glow with unusual ardour. He should endeavour to infuse into it a portion of the enthusiasm of genius. His imagination should be enlivened, and taught to rise and stretch her views abroad, that she may contribute her share of assistance to the accomplishment of the work in hand. The spirit and vehemence of a mind, thus raised much above its ordinary tone, should be breathed into his discourses, and the sentiments, which he advances, should be explained and adorned with the embellishments and illustrations of a fertile and excursive fancy. He, who attempts to write with his mind tame and spiritless, will produce only what will be trite and insipid ; what will be heard without interest and without effect.

Before he enters the pulpit, the preacher should have studied his discourse so thoroughly as to be master of the import of every sentence, that he may give it its proper emphasis, and its utmost force. He should enter deeply into the spirit of those truths, which he delivers, evincing a mind, alive to the sacred nature, and the tremendous consequence, of his instructions, and a heart, warmly interested in the prosperity of religion, and tenderly solicitous for the welfare of those, whom he addresses.

But while he aims at being solemn and affecting, he should beware of the appearance of stateliness and parade, and shun seeming to make an ostentatious display of uncommon sensibility. His action, which should be far from being considerable, while it has no marks of awkwardness, should not seem artificial and studied, and it should evi-

dently be employed, not for ornament, but for the higher purpose of adding weight and energy to his sentiments.

His pronounciation should be so correct as not to offend the nicest ear; yet not affectedly and studiously conformed to the minutest variations of fashion. Neither a hurried rapidity, nor a tedious moderation; neither sudden and extreme changes, and unnatural and uncouth tones, nor a fatiguing uniformity of enunciation and cadence should mark his elocution.

To be eminently eloquent is a distinction at which but here and there an individual can be expected to arrive. But if the attention of the clergy in general were excited, and if vigorous efforts were extensively made, to attain a high degree of excellence, the character of sacred eloquence would at once be greatly enhanced, and the circle of usefulness, occupied by the ministers of religion, would be widely extended. We must not, however omit to remark that our views of sacred eloquence can, in no case, be realized without long and laborious exertion. But this fact should not produce discouragement in a single mind. What should toil weigh with them, who serve a master, who pleased not himself, and who labour for an object of such incalculable moment as the salvation of immortal souls? The ministers of Christ, should leave it to the selfish children of this world to look at difficulties, and to shrink back from noble and benign attempts, because obstacles and hardships are before them. A more generous and heroic spirit should fire their souls. They should count no toil too severe to be endured, no efforts too painful to be made, which may possibly avert the miseries of eternal death, and people heaven with heirs of its bliss.)

That eloquence is of vast importance in the pulpit, is evinced by its value elsewhere. He, who is called to speak

in other situations, finds it of peculiar consequence. It gives weight to his sentiments, and secures him a powerful ascendancy over the minds of his fellow-men. At the bar, and in the senate, the first regard is attached to eloquence. But its importance rises higher in the pulpit, than in any other sphere, in which its power can be exerted. Its value there swells in exact proportion to the amazing consequence, which may be annexed to the religious interests of mankind, when contrasted with the comparatively puny concerns of life. For, we have every reason, on which to rest the conclusion, that it will place it in the power of a preacher of the gospel to subserve far more effectually the cause of truth and holiness. We know, indeed, that unless a divine energy attend them, and give them success, all means will be fruitless. Human perverseness, we are aware, will withstand all efforts, which the grace of God does not make triumphant. No eloquence, we allow, can transform to flesh the marble of the human heart. No eloquence, we admit, can charm from their abode, or chill with the frost of death, the corruptions of the human breast. The eloquence of St. Paul, and of a greater than St. Paul, of him, who spake as never man spake, was often exerted in vain. But if means are of any consequence, and are likely to produce any effects, and who will deny it? those means, that are best suited to attain the ends, for which they are employed, are unquestionably of the highest value. That preaching, we may, therefore, safely conclude, will be of the most avail, which possesses qualities, that shall give it the most effectual command of the attention, and the strongest hold on the heart. The cold discussion of religious principles, and the dry and didactick exhibition of religious truths and duties, will probably leave the mind unmoved, the heart uncleansed, and the life unreformed.

It is not merely instruction, which mankind need. The preacher, who aims no further, will probably find his efforts powerless and unavailing. If there be nothing in them to excite, and sieze the attention, and powerfully to impress the heart, his discourses, it is to be apprehended, will be like the impotent and fruitless dashing of the waves against the rocky barriers of the ocean. They feel not such assailants. They are neither hurled from their rooted beds, nor torn piecemeal by the idle beating of the surge. Such a preacher leaves his audience torpid and lifeless. They hear without concern, and they retire with their understandings uninformed, and their hearts unimproved. Their minds are not sufficiently roused, to cause them to perceive what sentiments are advanced, and what duties are inculcated; and, ignorant and depraved as they entered it, they retire from the house of God.

Some, in almost every congregation, make it their uniform practice to pass, in slumber, the period of publick worship, which elapses, while the sermon is pronounced. The drowsiness, which is often witnessed, is, we fear, usually not less the fault of the preacher, than of his hearers. Often have we heard discourses, replete, indeed, with good sense, sound argument, and important truth, yet so entirely devoid of whatever could deeply interest a promiscuous assembly, that, while some were dozing, the mass, listless and weary, were waiting with impatience for the conclusion of the irksome service. When we have seen a congregation thus sunk in apathy, how have we wished the preacher had possessed those resistless powers of eloquence, which should enable him, as with an electrick shock, to rouse every soul from its supineness, and, with a genial warmth, to melt every heart! Who can review the mighty effects, which attended the preaching of a Whitefield, and not think it

devoutly to be desired, that heralds of the gospel, gifted with powers like his, might be every where employed to summon their fellow-men to faith, to holiness and to heaven?

The numbers, whom such preaching would collect under the sound of the gospel, and, as it were, within the precincts of grace, who would otherwise never enter the house of prayer, is a very serious consideration, and ought to be taken into the account, when calculating the importance of eloquence. Those would thus be placed within the reach of the gentle accents of mercy, and of the warning voice of justice, who would otherwise never listen to either; but blind and fearless, would hasten on to ruin. Those may thus be called from the regions of guilt and death, into the kingdom of light, purity and joy, who would else have remained forever, enslaved to sin, and lost to heaven.

Those, who attentively survey the subject, in its various and interesting relations, and its momentous effects, can not, we are bold to say, fail to arrive at a full and unalterable conviction, that the importance of eloquence can hardly be rated too high. It is, therefore, with peculiar and unfeigned pleasure, that we have observed the increased attention, recently devoted to this object, in one or two of our publick seminaries.

It must not, however, be concealed, that danger may result from giving encouragement to the cultivation of eloquence. When the attention is particularly directed to an object, and it is considered of high consequence, it often acquires an immoderate degree of regard. While eloquence is valued and sought, other acquisitions, therefore, may be unhappily neglected. False and tinsel eloquence may also be substituted in the room of that, which only is worth possessing, and will reward the labour of acquiring. The mind may be called off from sense to sound, and from sub-

stance to show. Instead of luminous and correct views of divine truth, of cogent reasoning and manly sentiment, flimsy thought, crude and undigested notions, and incoherent and powerless argumentation, recommended by a gewgaw finery of style, and an affected and artificial manner of delivery, may often characterize our preachers.

Such a debasement of the ministerial character is deplorable. It is one, which can never be witnessed by a serious mind without pain. That the pulpit should ever be lowered to a level with the stage, and be looked upon merely as the means of affording amusement, is to be most strongly deprecated, as the vilest degradation. It is solely because it may serve as the handmaid of instruction, may prove a valuable auxiliary of truth and holiness, that eloquence should be sought. To do good should be the supreme and governing consideration in the mind of every preacher of the gospel, and, in exact proportion to their bearing upon this single point, should all his acquisitions be prized. He is beyond comparison a more excellent character, and his condition is unspeakably more enviable, however inferior in talent, in learning, and in eloquence, and however unknown and unnoticed, who, in his obscure and lowly station, labours with unwearied care, and affectionate solicitude to win souls to Christ, than he, however singular his attainments, and however splendid his powers, who makes them the pedestal of his pride, and builds upon them his schemes of ambition.

Better, far beyond what we have language to tell, will it be for any one to have possessed but a pittance of intelligence and learning, and to have employed that pittance well, than to have enjoyed the brightest gifts of genius, knowledge and eloquence, and to have prostituted the sacred trust to his vain glory, and his selfish aggrandizement.

The loftier the eminence on which he has stood, the more tremendous will be his fall, and the more fearful the ruin, into which he will plunge. The man is, then, to be pitied, who covets, and seeks, eloquence from a proud, and an aspiring temper. Equally an object of commiseration is he, who, possessing it, devotes it to other purposes than arresting his fellow-men in their wanderings from God, recalling them to holiness, and raising them to heaven. Terrible will be the account, which he must give, when the day of reckoning and retribution comes.

By the ministers of the presbyterian church, eloquence has been more valued and cultivated, than by the clergy of New-England. Instead of that didactic and argumentative course of preaching, which has generally characterized the latter, the former have aimed at a more eloquent and popular manner. They have exerted themselves to acquire the power of impressing the heart, and interesting the feelings, as well as of informing the understanding, and convincing the judgment.

Among the eloquent preachers of the presbyterian church Dr. Nott holds, all allow, a highly distinguished place, and very many would be satisfied with nothing short of assigning him decidedly the first place. It is in the character of a celebrated pulpit orator, rather than in that of an eminent theologian, that he claims our regard. He has made the cultivation of eloquence a prominent object of attention. For having considered it deserving of very high estimation, and for having thought it worth while to employ strenuous exertions to acquire it, we are far from thinking him justly liable to censure. We have been labouring to rouse and stimulate others to an imitation of his example. In endeavouring to accomplish this purpose, we have been exculpating him, it would ill become us to say how effectually.

ally, from the charge of having lavished his care and efforts on an insignificant acquisition. How far he has succeeded in his attempt, for who can be expected to attain complete success? how far his eloquence is such, as merits approbation, and is a proper model for those who contemplate entering the ministry; in what respects he has failed, and lies open to animadversion, we hope our readers will, in some degree, discover, by the time they arrive at the conclusion of our remarks.

The works of Dr. Nott have been some time before the publick, in their collected state, and considerably longer in the form of separate pamphlets, and they are extensively known. They have, therefore, lost altogether the attractions of novelty. But such is their character, and such is the unusual celebrity of their author, that we presume we consult the gratification of all, and the profit of many of our readers, by the examination of them, which we have instituted.

The volume before us consists of occasional sermons, and of valedictory addresses to several of the classes, who have received the honours of Union College since Dr. Nott has presided over that seminary. The whole had been separately printed. "The repeated calls for the single sermons, and addresses, which had become scarce, although some of them had undergone several editions, induced the editor," we are informed, "to collect and publish them in the present form." From these circumstances it was, that the volume, which we have under review, made its appearance.

The volume commences with a discourse, delivered in Albany, on the fourth of July 1801. It bears evident marks of Dr. Nott's manner. It is a production, however, which will probably be read with less interest, than any other in the collection. The author takes a slight and rap-

id retrospect of the history of this country from its first settlement to the time, when he spoke. He draws a short parallel between the blessings enjoyed by the Jews, and the privileges, which a kind and indulgent providence has conferred upon us. He pronounces an eulogium on Washington, to whose praise no American ear will refuse to listen with pleasure, and who will never cease to be held in affectionate and grateful remembrance, and to be the object of veneration and applause, till the largest benefits shall be forgotten, and the purest patriotism, the highest magnanimity, and wisdom, equal to every exigency, shall cease to be admired and extolled. He then briefly inculcates the education, particularly the religious education, of children, urges an adherence to the religion of Christ, and exhorts to the practice of virtue, as the course to be pursued to perpetuate our privileges, and to ensure our prosperity. The discourse has interesting passages, and if, as a whole, it fails to command peculiar notice, and to merit warm praise, the failure is to be attributed in no slight degree to the subject.

We know, that, when called to deliver a discourse on an occasion like that, on which Dr. Nott was requested to speak, a preacher will often feel himself on delicate ground, and, for fear of trespassing against the dictates of prudence, will set aside topicks, which could give animation to his mind, and scope to his powers. In doing it, however, an error is often committed. This we think was the fact in the present instance. We would not be understood, by this remark, to sanction any man in becoming, in the pulpit, a political partizan. But there are important political principles, which are intimately connected with moral and religious truths, and which, on suitable occasions, a preacher may exhibit with strict propriety, and with happy effect.

Had Dr. Nott, instead of historical detail, and a parallel, at farthest, only curious and amusing, introduced a much larger portion of great moral and religious truths, and furnished lessons of sound political wisdom, adapted to the occasion, he would have given the publick a production, which would have created a stronger interest and been more worthy of preservation. We freely express our decided disapprobation of the practice, which we have often observed, of dealing out on the day, on which Dr. Nott's discourse was delivered, the records of history, and exhibiting a tissue of facts, instead of furnishing the discussion of important topics, and brilliant declamation, fraught with interesting and valuable sentiment.

The discourse, which next claims our notice, is a charity sermon. It was preached before "the Ladies' Society," in Albany, "for the relief of distressed women and children." His text is the declaration of Job—*When the ear heard me, then it blessed me ; and when the eye saw me, it gave witness to me : because I delivercd the poor, that cried, the fatherless, and him that had none to help him ;* a declaration, which can hardly be read without emotion, and which places its author in the most amiable light, in which a mortal can be seen. The passage is also peculiarly consonant with Dr. Nott's object, to prompt his audience to pity, and relieve, indigence and misery, as it presents before them an illustrious example of the beneficence, which they were to be urged to practise.

The definition, which Dr. Nott gives of charity, crumbles into dust, and brushes away, the foundation, on which rest many a lofty pretension and towering hope. It tears away the pillow, on which many a deluded soul is reposing. Alms, with whatever spirit, and from whatever motives they are bestowed, are often dignified with that sacred ap-

pellation. Numbers, therefore, while, profane and dissolute, while proud, unrelenting and vindictive, think highly of their charity. Whatever other graces they may want, they flatter themselves, that charity they possess, and charity they pronounce "the brightest of the train," and able to atone for every defect. Thus, while their condemnation stares them in the face, and the horrors of perdition lie before them, an unfounded self-complacency is maintained, and delusive hopes are fondly cherished. To such we recommend the serious and deliberate consideration of Dr. Nott's account of charity, and we solemnly warn them, by the traits, which he has given, to estimate the justice of their confidence and the validity of their expectations.

'Charity is an exalted virtue, or rather it is the stock, from which every other virtue germinates. Charity, strictly speaking, is benevolence, the love of God and man; and as such, comprehends the whole of practical religion. Its basis, in depraved creatures, is regeneration; its object, happiness—publick, universal happiness.' p. 45.

Such, in Dr. Nott's view, is the source and object of christian beneficence. Of this beneficence almsgiving constitutes, in his estimation, a prominent part, and he enforces the practice of it, by powerful and convincing arguments, and affecting motives, placed in a strong and commanding light. It is devoutly to be wished, that these arguments and motives lived more generally in the remembrance, and were attended with a more controlling influence over the hearts and conduct of vast numbers of nominal christians. Many, who profess to be the disciples of him, *Who went about doing good*, and who said, *It is more blessed to give, than to receive*, seem to have forgotten, that they are under any obligation to maintain good works. They do not, when blessed with abundant means, yield their assistance

with a large and liberal hand, to the accomplishment of great and benevolent purposes; and, by the neglect of their bounden duty, they fix a stigma upon the christian name.

We consider this discourse as clearly one of the most respectable charity sermons, which have come under our observation. We could furnish from it not unfavourable specimens of Dr. Nott's style. But the selections, which we shall have occasion to make from other parts of the volume, in connexion with our limits, prevent our giving any extracts here.

This sermon, along with much, that merits commendation, affords us examples of the faults, which Dr. Nott's productions display. In the warmth of his feelings, and in the rapidity, with which he writes, he neglects to attend, with sufficient care, to the correctness of his thoughts, and the accuracy of his language. Therefore it is, we presume, that we find him saying, 'On every side an *immeasurable* scene opens—and *widens*—and brightens in my sight.' He evinces, at times, the want of a taste sufficiently refined and correct. This is apparent in his attempt to exhibit a minute and interesting picture of the loveliness, and harmony, and bliss of Eden. He endeavours to avoid the fault of being general. But, in descending to particulars, he becomes puerile. It requires a taste, intuitively and unusually delicate, and in some degree fastidious, to admit into a description only what will add to the embellishment and effect, and to reject whatever will belittle and disfigure. Few are able to impart to their delineations the nice and difficult touches of a masterly pencil. Seldom is a mind to be found, which possesses that delicacy of feeling, and that accuracy of discrimination, which will enable it to copy with success, the simplicity, and the exquisite tenderness, which, we pretend

not to say with what justice, have been ascribed to Sterne. While one succeeds, numbers will fail; and where they mean that warm admiration, and lively interest should be excited, the smile of contemptuous pity will be provoked.

We omit Dr. Nott's account of "the primeval situation of man," and introduce only a subsequent part of his picture.

"Nor to man alone was the divine benignity confined. The herds also, pleased with their condition, cropped the herbage their Creator had provided for them, and the sportive flocks bleated joyfully from a thousand hills. Beneath the same shade the lion and the lamb lay down together, and there also the tyger fed and rested with the kid. The songsters of the grove chanted on every side their melodious anthems to the morning; and swarms of happy insects played in the noon-day beams, and sipped the honey from the flowers." p. 51.

Such trash, for we can give it no higher appellation, is beneath the dignity of the pulpit, and unworthy the regard of the sacred orator, on whose attention the most serious truths, and the most awful considerations are continually crowding. Such description is the peculiar property of the pastoral poet, and the female novelist, and it ill became Dr. Nott to encroach on what, we deem, their rightful and inalienable inheritance.

But, we have a more serious subject of animadversion to notice, than a departure from the dictates of correct taste. We have a fault of a much deeper dye to censure. This discourse furnishes one of the most offensive instances of a very reprehensible practice, of which, with sincere regret, we find frequent examples in the works of Dr. Nott. We allude to the needless, and, as we esteem it, the profane introduction of the name of God. Having mentioned the scantiness and insufficiency of the legal provision for the relief and comfort of the poor, he exclaims 'My God! it

would not even buy fuel to warm and a taper to light the cabin where they languish ; and where, without your charity, they must die !' We lay claim to no peculiar delicacy of nerves ; but we must own, that this passage gave us a very sensible shock. We trust, that we have no squeamishness upon the subject, no further scruples, and no greater tenderness, than every serious mind ought to possess. But to us it appeared, and still seems, that Dr. Nott has here furnished an instance of profaneness, as indisputable, we do not say as gross, as any, which fall within our notice. The name of God is employed solely for the purpose of giving point and emphasis to his affirmation. Repeated are the instances, in which to give them a stronger tone, and a more powerful effect, Dr. Nott prefaces his exclamations with the name of God. Were he to look at the opinion, which he would form in a parallel case, he might easily learn what should be his judgment with regard to his own conduct. Did Dr. Nott, in a circle convened on an ordinary occasion, hear any individual introduce every remark, which he meant should be emphatical, with the phrases, My God, Good God, and others of a similar nature, he would, at once, adjudge him guilty of profaneness, and, if he refrained from express disapprobation, and open rebuke, his frowns and his whole demeanour, or we much mistake his character, would plainly announce his opinion, and testify his displeasure. But, why the pulpit should sanctify conduct, elsewhere culpable, we are at a loss to determine. If appeals to God are thought to be ever admissible, still it must be conceded, that they ought to be introduced very seldom, with peculiar caution, only on great and awful occasions, and with the profoundest reverence and solemnity. Their effect will otherwise be lost, and they will sink to artificial, and profane, and ineffectual attempts at producing a powerful impression.

The next article, in the volume under review, is the discourse, occasioned by the death of Gen. Hamilton. On the untimely fall of that man, no individual, who looks with admiration upon intellectual greatness and splendid powers of eloquence; who values tried patriotism and astonishing political knowledge and sagacity, and who feels a lively interest in the welfare and glory of his country, can reflect without deep regret. We do not indeed think so meanly of our countrymen as to suppose, that, on any individual, our national honour and prosperity rest. We have ever had, and, we trust, ever shall have, among us men, capable of presiding over our national interests, and of conducting us to power, and grandeur, and happiness. But, among the distinguished characters of our country, Hamilton held a lofty station, and shone with peculiar lustre. So bright is his reputation, that it reflects honour on the American name. Seldom does an individual rise, gifted with powers like his, and, when such an one dies, his loss is a national misfortune.

While the death of Hamilton is deplored, the *manner*, in which he fell, must excite emotions of indignation, and shame, and sorrow, in every sober, reflecting and pious mind. It is sad, it is humiliating, it is enough to make the bosom swell with indignant feeling, that, in an enlightened, a civilized, and a christian land, the practice of duelling should have been introduced, and life after life annually sacrificed, till that great man became its victim, and still no vigorous measure have been adopted, to arrest a custom, atrocious and detestable in itself, and sweeping away, in its course, worth and talents, undermining individual peace and domestick joy, and depriving the community of those, who might have lived to have been ornaments and blessings to their country. To atone for these

inexpiable mischiefs, it brings not with it a single benefit. It has, indeed, been said, that duelling was needful to repress insolence, and to deter rudeness from a violation of the rules of decorum. But facts will not, it is firmly believed, bear out the assertion. It renders some haughty, overbearing, and abusive, from the persuasion, that so superiour is their skill, that none will dare summon them to the field of honour. It puts numbers on the look-out for insults; it makes them quick to discover an affront, often where none was meant, and it prompts them to resent every offence, however slight, with an implacable and cruel spirit. But it has no salutary influence on good manners, much less has it a favourable operation on good morals. In New-England, duelling has never, except in a few solitary instances, been practised; and no man fears being called to answer for his misconduct at that sanguinary tribunal. But, that the principles of civility, and the laws of politeness, are more frequently violated here, than in those States, where it is most common, we have not yet learned, either from our own observation, or from other sources of intelligence.

No practice exhibits man in the indulgence of a more fiend-like temper. Such is the rancorous malignity of the duellist's spirit, that he is eager to visit, on the head of his adversary, probably a slight offence, with the heaviest punishment, which one human being can inflict on another. So intense is the fire of his malice, that it can be quenched only with blood. To satiate his revenge, he must rob him, he hates, of all the joys of life, cut short his day of probation, and hurry him, with the deep guilt of intentional murder, and with the enormous offence of actual suicide upon his soul, to the tribunal of eternal justice. If the heart were not deaf to the voice of mercy, if it were not dead to all the feelings of humanity, it could not be willing

to avenge an injury, however gross, with retribution so unutterably dreadful, so fraught with horror.

The miserable fate of the triumphant duellist would be enough, one would think, to deter any mind from venturing on the rash and desperate expedient, which he adopts to redress his wrongs. The slaughter of Hamilton was probably the first in that series of events, which have driven his antagonist from his country, made him, like the first murderer, a vagabond in the earth, and reduced him to obscurity and indigence, an object of scornful pity, as well as of abhorrence. Usually will the fruits of this crime be bitter to its author. If nothing else, the reflexions of his own mind may become his tormentors, and create the most exquisite misery. Few hearts are so obdurate; few consciences are so stupid, that murder will produce no anxiety and give no pain. Often will the successful combatant, in the lists of honour, receive a wound, which will make life joyless, and render existence a burthen. His guilt will, in his waking moments, harrow the soul with the keenest remorse, and torture it with excruciating anticipations of divine vengeance. Frightful images will haunt him in his slumbers, and disturb his hours of repose. With a bosom, thus wrung with agony, may he go down to his grave.

But it is not necessary for us to attempt to paint in colours, dark as the reality, the misery, which the duellist may draw down upon himself.

Nor is it needful for us, were it in our power, to exhibit the rankness of his offence, and to display, in their strong, but proper hue, the extreme woes, which he inflicts on others. A barrier here opposes the introduction of the crime of duelling, and one, far more effectual, than any reasons, however powerful, which can be addressed to the understanding, the conscience, or the heart. The majesty of the laws,

which guard human life from violence, cannot among us, and we triumph in the consideration, be trespassed upon with impunity. In New-England, we trust, and we regard it as a proud distinction, the duellist must expect to share the fault of ordinary felons. He must look for the same doom with the common murderer.

The occasion, on which Dr. Nott was called to speak, led him to an examination of the practice of duelling; and he certainly has said enough to convince any understanding of its enormity, to cause any mind to sicken at its absurdity, and any heart to shudder at its horrors. He considers the subject, in three points of view, as guilty, as absurd, and as rash, and presumptuous.

Speaking of the guilt of duelling, he inquires,

"Who is it then, that calls the duellist to the dangerous and deadly combat? Is it God? No; on the contrary he forbids it. Is it then his country? No; she also utters her prohibitory voice. Who is it then? A man of honour. And who is this man of honour? A man perhaps, whose honour is a name, who prates with polluted lips about the sacredness of character, when his own is stained with crimes, and needs but the single shade of murder to complete the dismal and sickly picture." p. 96.

Under the head of the absurdity of duelling, the following paragraphs occur.

"One or both of the parties fall in this polite and gentleman-like contest. And what does this prove? It proves that one, or both of them, as the case may be, are marksmen. But it affords no evidence, that either of them possesses honour, probity or talents." p. 99.

"And yet, terminate as it will, this frantick meeting, by a kind of magick influence, entirely varnishes over a defective and smutty character; transforms vice to virtue, cowardice to cour-

age, makes falsehood truth, and guilt innocence. In one word it gives a new complexion to the whole state of things. The Ethiopian changes his skin, the Leopard his spot, and the debauched and treacherous, having shot away the infamy of a sorry life, comes back from the field of perfectibility quite regenerated, and, in the fullest sense, an honourable man. He is now fit for the company of gentlemen. He is admitted to that company, and should he again, by acts of vileness, stain this purity of character, so nobly acquired, and should any one have the effrontery to say, that he has done so, again he stands ready to vindicate his honour, and, by another act of homicide, to wipe away the stain, which has been attached to it." p. 99, 100.

When considering the rashness of duelling, Dr. Nott says, "Since the opinions of men are as they are, do you ask, how you shall avoid the imputation of cowardice, if you do not fight when you are injured? Ask your family how you will avoid the imputation of cruelty—ask your conscience how you will avoid the imputation of guilt—ask God how you will avoid his malediction, if you do? These are previous questions. Let these first be answered and it will be easy to reply to any which may follow them." p. 101.

He points us to the presumptuousness of revenge in a creature, who lives on sufferance, and all whose hopes of happiness here and of bliss hereafter, must rest on the mercy, the pure mercy, of an injured sovereign. He contrasts the bitterness of the duellist's sentiments, temper and actions, with the grandeur and excellence of the christian's principles, spirit and conduct.

"But, if it be rashness, to accept, how passing rashness is it, in a sinner to give a challenge? Does it become him, whose life is measured out by crimes, to be extreme to mark and punctilious to resent whatever is amiss in others? Must the duellist, who, now disdaining to forgive, so imperiously demands satisfac-

tion to the uttermost—must this man, himself trembling at the recollection of his offences, presently appear a suppliant before the mercy seat of God? Imagine this, and the case is not imaginary, and you cannot conceive an instance of greater inconsistency, or of more presumptuous arrogance.” p. 101, 102.

“God, from his throne, beholds not a nobler object on his footstool, than the man who loves his enemies, pities their errors, and forgives the injuries they do him. This is indeed the very spirit of the heavens. It is the image of his benignity, whose glory fills them.” p. 103.

Having finished his remarks on duelling, Dr. Nott proceeds to delineate the character of the illustrious man, whose untimely fall occasioned his discourse. When he comes to mention his eloquence he pronounces him.

“The counsellor, who was at once the pride of the bar and the admiration of the court—whose apprehensions were quick as lightning and whose developement of truth was luminous as its path—whose argument no change of circumstances could embarrass—whose knowledge appeared intuitive—and who, by a single glance, and with as much facility as the eye of the eagle passes over the landscape, surveyed the whole field of controversy—saw in what truth might be most successfully defended, and how error must be approached.—And who without ever stopping, ever hesitating, by a rapid and manly march, led the listening judge and the fascinated juror, step by step, through a delightful region, brightening as he advanced, till his argument rose to demonstration, and eloquence was rendered useless by conviction.” p. 104, 105.

Dr. Nott concludes his discourse, with directing the attention of his audience to that solemn profession of his belief in christianity, and of his reliance on the Saviour, which Hamilton, in his last moments, made. This profession, in conjunction with the attestation, which multitudes, illustrious for intellectual superiority, and for unrivalled learning,

have given to the religion of Christ, he triumphantly opposes to the cavils of scepticism, and to the sneers of the infidel witling. He points his hearers to their feeble hold on sublunary things, to the fading pageant of earthly greatness and grandeur, and the awful scenes of death and judgment, and he urges them, with solemn and powerful exhortation, to place their trust in that Saviour, on whom Hamilton professed his reliance, and in whom alone he could find repose, comfort and hope in a dying hour.

"Against the ruins of that day," the day of judgment, "as well as the ruins of the tomb which precede it, the gospel in the cross of its great High Priest offers you all a sanctuary. A sanctuary secure and abiding. A sanctuary which no lapse of time nor change of circumstances can destroy. No ; neither life nor death—No ; neither principalities nor powers." p. 118.

"Thither fly, ye prisoners of hope !—that when earth, air, elements shall have passed away secure of existence and felicity you may join with saints in glory to perpetuate the song, which lingered on the faltering tongue of Hamilton, "Grace, rich Grace." p. 119.

This sermon, we think, as a whole, deserving of no ordinary praise. But justly meriting commendation, as we deem it, still faults are discoverable, which we cannot pass unnoticed. We object to the apostrophes, which Dr. Nott has introduced. In our view, they savour too much of art. They look to us like attempts to produce, what we shall venture to call, a theatrical effect. A peculiarly bold one occurs early in the discourse.

"Withdraw therefore for a moment," the preacher exclaims, "ye celestial spirits—ye holy angels accustomed to hover round these altars, and listen to those strains of grace, which have heretofore filled this house of God. Other subjects occupy us. Withdraw, therefore and leave us—leave us to exhort christian parents to restrain their vengeance, and at least to keep back their hands from blood—to exhort youth nurtured in christian

families not rashly to sport with life nor lightly to wring the widow's heart with sorrows and fill the orphan's eye with tears."

p. 92.

To this address we object, not because the thoughts are not just, nor because they are not happily expressed; but because it is not well timed. The preacher is but just entering upon his discourse. The mind is yet cool and unruffled. Its feelings have not been touched and roused. It is not yet agitated with emotion, and cannot be expected to rise to strains of lofty and impassioned eloquence. An apostrophe is one of the boldest figures of oratory, and suits only with peculiar ardour and elevation of the soul. To introduce one, therefore, while the mind is in its ordinary state, and reason predominates, rather than fancy and passion, seems to indicate, in a preacher, a desire to excite admiration, rather than to convince and persuade; a solicitude to display his own ingenuity, and to exhibit truth, tricked out with decorations, rather than in her native and simple and commanding majesty. We also observe, that an apostrophe is with difficulty so managed as to produce a powerful effect. And if it be not successfully executed, its influence is most unhappy. It strikes indeed; but its operation is like the touch of a magician's wand; it benumbs the feelings, it chills the heart. Of tame and repulsive things, few surpass a cold and spiritless apostrophe. He, who deals in this figure, employs a rhetorical auxiliary whose energy, it is not unlikely, will recoil on himself; one that will not only fail of ensuring his purpose, but put it more completely out of his reach, than ever. We know not what weight and efficacy Dr. Nott's manner may have given them, but the apostrophes to the "tragick shores of Haboken," and to the "disconsolate widow," when we perused them, created in our minds no deep interest. Our bosoms

did not thrill with horror, nor did our hearts melt with tenderness and compassion.

We offer these remarks particularly for the benefit of those, who may be coming forward into the ministry, or who have recently entered upon its duties. They must regard Dr. Nott as one of the most powerful and acceptable preachers of our country. He employs apostrophes. Would they be eloquent, like him, the conclusion is obvious, that their discourses must be adorned like his. We would, in this particular, withstand the force of Dr. Nott's example.

There is, in our estimation, something too artificial in Dr. Nott's correction of mistakes, into which he would seem to have casually fallen.

"He fell in single combat—Pardon my mistake—he did fall in single combat."—"And shone with a radiance so transcendent, *I had almost said, so heavenly,*" &c.

These passages are, in our opinion, offences against the chasteness and simplicity of sacred eloquence. Numerous examples of the same fault occur in Dr. Nott's works. Dr. Nott is not careful, that the sense terminate with his periods. He often gives us periods which contain no affirmation; periods, which are merely members of sentences.

The use of words, taken from the learned languages; especially, in a sermon, we consider censurable. Words, which cannot be found in standard English dictionaries, ought not to be introduced into a discourse, intended, not for a select and literary audience, but for a promiscuous assembly. We cannot, therefore, approve of the use of the terms *veto* and *mania*; although we must allow, that much grosser instances of the same species of impropriety have been often noticed by us. We have frequently remarked, in the sermon before us, a singular, and, as it seems to us, an unnatural and awkward collocation of the adverbs *not only*. "This

part respects ourselves *not only*, but others also." "The duellist contravenes the law of God *not only*, but the law of man also." This disposition of these adverbs is studied and intentional; for it is, as far as we have observed, uniform. It is certainly an unhappy one. It contributes nothing to perspicuity and precision, and it encumbers the sentence, and injures its harmony and force.

The verbal remarks, which we have been making, are, well own almost beneath the dignity of criticism. Our regard for a correct, a pure, and a classical style of writing must be our apology for having made them. Nothing else, we trust, would have induced us to do it. Errors in Dr. Nott are not like errors in an ordinary man. His official station, his reputation as a scholar, and his celebrity as a preacher give weight to his example, and render even little things of importance in him.

We come next to Dr. Nott's missionary sermon, preached in Philadelphia before the General Assembly of the Presbyterian Church. This discourse will be read, we presume, with more lively interest than any other portion of the volume. We have seen many sermons, delivered on similar occasions, numbers of which possess much merit.—But, we do not recollect any one, which, on the whole, we should pronounce superiour to this. It must have been heard with deep concern, and, we remember having learned at the time, that it produced a powerful impression, and was attended with unusual effect. From the text—*Always abounding in the work of the Lord*—a text by no means remarkably appropriate, Dr. Nott proceeds to urge the co-operation of his hearers, in bringing into the kingdom of Christ, those pagan tribes, particularly, which are within the reach of their exertion.

We rejoice, that the christian world has, at length, awak-

ened to a sense of the necessity, and the importance, of missionary efforts, and to exertions unrivalled since the early ages of the church. We behold with pleasure the endeavours, which are now making by the pious and benevolent in this country, to send the blessings of the gospel to the ignorant, deluded and miserable natives of India. But it is devoutly to be wished, and we indulge the hope, that the attention of the christian publick will not be diverted from the wretchedness of the heathen, upon our borders, and they be suffered to remain surrounded with darkness, and buried in sin; strangers to the blessings of civilization and the inestimable blessings of the gospel. We are perfectly aware, that obstacles, and formidable obstacles, oppose the introduction of christianity among them. We well know too, that past endeavours have been, not only unsuccessful, but well nigh useless. But what, if there are obstacles? Should obstacles damp, much more, should they extinguish, the ardour of christian benevolence? Should obstacles enfeeble the resolution, and daunt the intrepidity, of christian fortitude and courage? If the exertions hitherto made, have been unavailing, more vigorous efforts should now be employed. If the expedients, to which recourse has as yet been had, have failed of securing the desired object, new measures should be devised, and new methods of compassing success should be adopted.

To induce his hearers to contribute their assistance to effect the great and benevolent object, which he had proposed, Dr. Nott points them to the *certainty*, that the Messiah's kingdom shall one day encircle, within its bounds, every nation and every tribe. "I look, he says, on yonder abode of wretched Pagans. This to me is a valley of dry bones. But I do not ask, "can they live?" I know they can. Yes, O my God, I know it, because thou hast spoken

it." On this ground he rests the assurance, which he gives, that the purpose, for which he calls upon christians to exert themselves, will sooner or later be attained.

Dr. Nott next passes to the *perpituity* of Messiah's reign. Of the duration of Christ's kingdom on earth he entertains very enlarged expectations. The thousand years of peace and prosperity, which are promised to the church, he considers prophetick years. It is his opinion, therefore, that the reign of Christ will continue as many years as there are days in a thousand years, or a vast and indefinite period. Every benevolent mind must exult in contemplating so bright and glorious a prospect, and would rejoice to find Dr. Nott's views confirmed by the testimony of scripture. The sentiment, which Dr. Nott has advanced with regard to the duration of Christ's kingdom on earth, is not one, which is peculiar to himself. It has in its favour other and highly respectable authority. The arguments, which he urges in support of it, are, in general, plausible, and some of them have considerable weight. Still, however, we doubt whether they will carry conviction to many minds. To examine, or even to state them, would occupy more room than we can allot to such an object. We must therefore, dismiss the subject, by producing the following animated passage, containing reflections springing from the opinion, which Dr. Nott had been labouring to establish.

"What ideas does this article give us of the designs of Deity in creation and redemption! How august appears the character, how complete the victory of Jesus! where once stood his cross, now stands his throne. And the same world which once saw the transitory triumph of his adversary, now sees his own abiding triumph and pays to his divinity a perpetual homage. This glorious period the death of Christ principally respects. All previous conquests are unimportant. Those, subdued by

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his grace during six thousand years, will be few, compared with the number, who shall crown his final triumph. How great that number will be, I dare not even conjecture. But, though I dare not, I love to agitate the question—to recount the hundred forty and four thousand—to contemplate and to become absorbed in that great multitude of the redeemed from among all nations, a multitude which no man can number." pp. 156, 157.

"This kingdom, so vast in extent, and so permanent in duration, "is to be introduced," says Dr. Nott "by human exertions." In such an undertaking to succeed, he observes, "will be glorious." Not daring, he says, to "promise immediate success," he adds, "that to fail after having made sincere endeavours in so good a cause, will be glorious." Having illustrated each of these remarks, Dr. Nott proceeds, in a strain of elevated and powerful and affecting eloquence, to plead the cause of the heathen, sunk in wretchedness, and perishing in ignorance and sin.

"And now, O my God, what more shall I say? Can the unfeeling heart of man contemplate miseries the most extreme, and not be moved?—From the hill of Zion, beaming with light and smiling with life, let me direct your view to the vale of darkness and the shadow of death.

Yonder are the Pagans. Friends of humanity, O that I could describe them to you!—cold, naked, famished, friendless; roaming the desert, burning with revenge, and thirsty with blood.—Yonder are the Pagans. Friends of Immanuel, O that I could describe them to you, assembled on the ground of enchantment, practising the delusions of witchcraft, insulting the heavens by the sacrifice of dogs, and paying their impious adorations at the shrines of devils!

From these profane devotions the hoary warrior retires.—His steps totter with age, he reaches the threshold of his hut, and sinks, beneath infirmities, on the cold earth, his bed of death. No sympathizing friend partakes in his misery, no filial

hand is stretched out for his relief. The wife of his youth has forsaken him, his daughters are carried captive ; his sons have been slain in battle. Exhausted with sufferings, and weary of life, he turns his eye upon the grave. But the grave to him is dark and silent. Not a whisper of comfort is heard from its caverns, or a beam of light glitters on its gloom.—Here the curtain drops, time ceases, eternity begins ; Mighty God, how awful is the scene, which follows ! But I dare not attempt to lift the vail that covers it. A moment since, and this immortal was within the reach of prayer : now its destiny is fixed, and just, eternal Sovereign, are thy decisions. From that bourn beyond which submission is our only duty, turn again to the living world, where your prayers and exertions may be availing.—Is there a father in this assembly, who high in the hopes of heaven brings his infant offspring to these altars, places them by faith in the arms of Jesus ? I plead in behalf of fathers, who never heard of heaven, and whose offspring have no Saviour. Is there a mother in this assembly, blessed by the affection of her husband, and solaced by the smile of her daughters ? I plead in behalf of mothers, whose husbands are tyrants and whose daughters are slaves." pp. 166—168.

In the account, which we have given of it, and in the selections, which we have made, we have furnished the means of forming a judgment of the merit of the discourse before us. It is impressed with evident traces of Dr. Nott's manner, and it is not free from faults, similar to some of those, on which we have already animadverted. But we presume our readers will readily unite with us in deeming it worthy of high commendation. It is appropriate to the occasion. The cause, which Dr. Nott advocates is the cause of humanity, it is the cause of christian compassion, it is the cause of God. And Dr. Nott pleads it with a

zeal and an energy becoming its sacred character, and its high and awful importance.

We come now to that part of the volume, which contains Dr. Nott's valedictory addresses.—We had prepared some animadversions on these addresses, but our limits will not allow us at present to insert them. We shall probably give them a place in a future number of our Magazine.

A Sermon, preached at the Parish Church of St. Andrew by the Wardrobe and St. Anne, Blackfriars (London) on Tuesday in Whitsun Week, June 4, 1811, before the Society for Missions to Africa and the East, instituted by members of the Established Church, being their Eleventh Anniversary; by the Rev. Melville Horne, late Chaplain to the Colony of Sierra Leone.—London, printed.—Boston, reprinted, and sold, by Samuel T. Armstrong.—pp. 28.

This little production was put into our hands a few weeks since, and we have perused it with no ordinary satisfaction. We regret that we cannot at present, notice it in the manner the work deserves. Were we at this time, to give an elaborate and critical review of the pamphlet before us, we should greatly transgress the limits assigned to this department of our miscellany. The most, therefore, that can be done for the gratification of our readers, will be to select, from different parts of the performance, two or three passages, which may be taken as fair specimens of the style of its composition, and of the extraordinary, but highly commendable, zeal and boldness of its reverend author. These passages, it is to be hoped, will attract the attention of some, who have not yet seen the work, and lead them to peruse the entire discourse. We can hardly conceive how a leisure half hour could be employed to better advantage.

In some sections of our country, this sermon is already in high demand : It is read with eagerness, and its merits are duly appreciated. Two editions of it have been published in New England, and a third, we understand, is shortly to be issued, in connection with a new edition of Dr. Buchanan's celebrated work, entitled *Christian Researches in Asia*.

The preacher has chosen for his text, Phi. iv. 13. *I can do all things through Christ which strengtheneth me.*

The inducements presented to the audience, to awaken in them a spirit more friendly to the missionary cause ; a desire, more ardent and effectual, to diffuse the light of the gospel through the dark regions of idolatry and barbarism, are numerous and powerful—too powerful, one would imagine, for any thing but a heart of stone to resist. 'I plead' the preacher exclaims—with a warmth, and an eloquence, which would not have disgraced the fearless and persuasive orator, who was educated at the feet of Gamaliel,

'I plead for millions, rational, immortal as yourselves ; the meanest of whose souls is more prized by their Redeemer, than the fabric of this material system. By me they sue ; not to be instructed in our European arts, not to be freed from the iron bondage of the worldly oppressor, nor to be admitted to the participation of the civil rights and liberties of Britons : no, my brethren, they sue for nobler things. By the tender mercies of Christ, by the blood of his cross, by the promises of truth, by the hope of the gospel, they sue to be received into the peaceful Church of Jesus, to be associated in the privileges and honours of the Christian name ; and in that inheritance in the heavens, incorruptible, undefiled, and that fadeth not away, which is the christian's lot. This they solicit, they demand, in the name of their Lord and ours ; who hath asked and received *the heathen for his inheritance and the uttermost parts of the earth for his possession.*'

A cursory view is taken of some of the momentous events, which have happened in the world in fulfilment of prophetick predictions. The rise of Mahometanism—the horrible corruptions of the Romish Church; and the auspicious event of the Reformation are very happily described.

“ We have seen the false Prophet rising from the Cave of Hira, and wasting the Eastern Churches with the Koran and the Sword. We have beheld the Euphratean Horsemen, going forth conquering and to conquer, until the Turkish Crescent waved over the city of Constantine. In the West, the dessolations of the Church advanced with equal steps, though in a form more concealed and questionable. In the very Temple of God, did the man of Sin arise; and a Christian Bishop presumed to convert Christ's spiritual empire into a kingdom of this world, and to usurp dominion over its proudest potentates. But, in the darkest night of the Church, when error was made orthodox and sin sanctified as Christianity, a ray of light shone forth from the sanctuary, and partially dispelled the darkness. An obscure German Monk dared to be a Man, a Christian and a Minister. With the invincible spirit of an Apostle, Martin Luther confronted a Synod of Princes, and braved both the authority of the imperial decrees, and the thunders of the Vatican. A large part of Europe heard his voice, and, in obedience to the divine command, came out of Babylon, that Mother of Abominations.”

The speaker next glances at several important changes, which have recently occurred, or are now occurring, which are favourable to the advancement of the Redeemer's kingdom. He notices the present depressed state of the Papal power, the falling empire of the impostor of Mecca; the establishment and salutary operation of Bible, and other associations; whose object is the christianization of the heathen nations.

‘Our Bible societies, our missionary associations and the various Versions of the Scripture now making into the most prevalent languages of the East are precious drops, large and frequent, which precede plenteous rain, when the seasons of refreshing come from the presence of the Lord. The angel, who is to preach the Everlasting Gospel to every tribe of man, is even now on the wing. The precursors of the evangelic army are already landed on the African and Asian shores, and call on us to follow and to support the sacred banner of the cross.—Gratitude impels, humanity implores, justice commands, honour invites, and conscience approves the war.’

The portrait, given in another part of the discourse, of a christian missionary, is painted in colours so strong and glowing, and is, in our estimation, so strikingly correct, that we cannot deny ourselves the pleasure of copying, at least, some of its principal features. With this, we shall conclude our extracts from the sermon under examination, which we again heartily recommend to the notice of all, who are fond of an elegant and animated style of writing; and to all, who feel an interest in the cause the preacher advocates.

‘The Missionary can borrow no aid from avarice, ambition, or fame; principles, which work miracles in the world. It is not a temporary, but an everlasting adieu, which he must bid to his native soil, and all the fond charities which it contains: it is not a few protracted campaigns of danger, toil, or privation, which he is to endure: it is not even the glorious death of a martyr, (though this may be his lot) which only he is to encounter. To every principle of flesh and blood, he must die daily. His life is one martyrdom, and with St. Paul, he must bear about, *in his body the dying of the Lord Jesus*. Every active and passive virtue, the Hero and the Saint, must be called into habitual exercise. Universal temperance and self-denial; fer-

vent zeal tempered with the meekness of heavenly wisdom ; restless activity, which thinks nothing done, while any thing remains undone ; supported by invincible fortitude, and perfected by patient industry ; and perseverance full of joyful hope ; these graces combine to form the grand outline of the Christian Missionary. His labours end only with his life ; and that may terminate, he knows not where nor how, by land or sea, in the midst of a ferocious multitude, or alone, unsheltered, and without a friend to close his eyes.—And is this race of glory to be run *hastily*, even by the best of men ? Is it modest, is it humble to be *candidates* for missionary arms, “sharp, massive and refulgent,” which claim the spirit and strength of an apostle to wield them ?”

‘ Here, I fear, some will think I have forgotten my text, and the cause which I am to plead ; and that I have painted the qualifications and labours of the missionary, in colours by no means alluring ; and will ask, What motives can induce a sober man to engage in such a warfare, or what principles support him under it ? And what motives influenced thy incarnation, O Son of God ; influenced thee to be *a servant yea a worm and no man, a man of sorrows and acquainted with griefs* ; what principles sustained thee, O Jesus of Nazareth, in the garden of Gethsemane, and on the accursed tree, when *thou didst tread the wine-press alone, and of the people there was none with thee* ? Those motives, those principles, shall influence and sustain thee, thou Missionary man of God. *The love of Christ, which passeth knowledge*, shall constrain thee. The cross the sacred cross, thy tree of life, thy hope, thy rejoicing, thy glory, shall kindle up in thy soul all the mind of Christ, and sustain thee with all the power of God. Thou canst do, canst suffer, canst conquer all things, *through Christ which strengtheneth thee*. Thy losses, thy crosses, thy sorrows, thy wife, thy children, thyself, *thy all are Christ's, and Christ is God's*. If in thee, the measure of his sufferings be filled up, in him shall thy joy be full ; and he *shall anoint thee with the oil of gladness above thy fellows*.’

ON THE UTILITY OF BIOGRAPHY.

It is obviously the duty of every rational being to make the best use of the faculties which are given him, and to aspire to a constant progression in knowledge and virtue. To such a being, nothing can be of greater importance than a just appreciation of the objects, that solicit his attention, and a full view of the end of every path, that invites his pursuit.—In these respects, it is the lot of man to be miserably deficient. It is the misfortune even of those, who most earnestly desire to march steadily forward towards moral and intellectual perfection, to mistake the surest means of facilitating their progress, to be flattered and deceived by outside appearances, and to wander far from their way, in pursuit of some imaginary good.

To him, therefore, who would enlarge the treasures of the understanding, or cultivate the virtues of the heart, it is manifestly of the first consequence, that he carefully examine the nature and operations of his own mind, and clearly ascertain the influence exercised over it, by the numberless impressions to which it is subject, and by that endless variety of ideas with which it is conversant. By these means, he is enabled to discover what subjects may be contemplated with the most profit, and to select from the great mass of knowledge, those studies which will most richly reward the labour of application.

If the usefulness, and importance, of any species of literature, are to be appreciated by its happy effects, both upon the mind, and the heart, we confidently believe, that few can claim a precedence to *Biography*.

The contemplation of illustrious examples of genius, industry, and learning; and a view of the honours and

emoluments, which generally attend them, are eminently calculated to kindle the ardour, to animate the hopes, and to invigorate the exertions of the youthful mind. Nor will the necessity for such stimulating examples be doubted, or their value underrated, by those, who have the least insight into the human character, or any knowledge of the various incitements, which hasten the acquisition of intellectual wealth. That there are so few instances of high attainments in knowledge, cannot be justly ascribed to any parsimony of nature, but to a want of that honourable ambition, active zeal, and diligent perseverance in the various branches of study, which should ever characterize the candidate for literary and scientific fame.

There are few propensities of our nature, which operate more strongly, and none, more universally, than a propensity to indolence. The mind of man is never roused from innate sluggishness to vigorous exertions, but by the keen incitement of appetite, or the ardent glow of passion. Every votary of science has learned how adverse, habits of study are, to the indulgence of ease and pleasure. Every scholar, who can boast of any considerable acquisitions in knowledge, has, by his own experience, attested the truth of Solomon's words, *that much study is a weariness of the flesh*, and knows, full well, that the mind must be operated upon, by incentives of no common force, before it will subject itself to the toil of severe application.

Perhaps within the whole range of literature, no study can be found which affords a greater number of these incentives, than that of Biography. A love of fame, and a desire to emulate illustrious deeds, are inherent passions of the human breast. In the lives of eminent men the objects of these passions are brought into view, and the mind glows, while it contemplates them. The effects produced,

is strong ; not transient ; but abiding, and operative. The *enthusiasm*, which is kindled, may indeed be momentary ; but it often begets those fixed determinations, and vigorous resolutions, which give activity and energy to future life.

Let the youth, who is ready to despond, from the narrowness of his circumstances, or who is disposed to sacrifice honour to ease, and usefulness to pleasure, recur to the pages of Biography. He will there find, that thousands of his predecessors, have nobly struggled against poverty and misfortune, have resisted the allurements of pleasure, devoted themselves to the labour of intense application, and closed their literary career, crowned with the laurels of well earned fame. Let the mind, not wholly corrupted and debased, steadily contemplate such shining examples, and it will throw off the sluggishness of indolence, break the enchantments of false and unsatisfying delights, and be inflamed with an ardent and honourable emulation. It is at once animated with fresh hopes, and opens to itself the brightest and most cheering prospects. Inspired by such sensations, the youthful adventurer in knowledge forgets the deficiencies of nature, and the impediments of fortune, and aspires to reach those lofty heights of intellectual fame, which the most favoured sons of genius have scarcely been able to attain.

Where is the scholar, in whose bosom every nobler passion is not utterly extinguished, who can consider the character and actions of the immortal Jones, that prodigy of mighty mind, and of unwearied industry—trace him through the various stages of his life—see him force his way through every region of science and literature, with an ardour which no obstacle could abate, and with a patience of toil, which no difficulties could exhaust ; without

catching a spark of ethereal fire, and feeling the glow of a kindred enthusiasm.

Nor does the contemplation of so bright an example, less auspiciously affect the interests of virtue, than the cause of science. Those men who unite profound and various learning, with a firm belief in the truth of the scriptures; and whose daily conduct exemplifies the unaffected humility, and the ardent devotion of piety, are illustrious proofs that science and religion are not opposed to each other, either in their real nature, or their unperverted influence. The conduct of such men should urge conviction upon the consciences, and spread the blush of shame over the faces, of those, who have attempted to maintain contrary sentiments, and endeavoured to enforce them, both by precept and example. When virtue exhibits herself in the lives and conduct of her votaries, she appeals to the judgment with singular force. She claims a decision in her favour, and proves her claim by arguments, which can neither be evaded by artifice, nor weakened by resistance.—There are times too, in which the mind is peculiarly fitted for the reception of the fairest and best impressions, when the judgment is prepared to decide with impartiality between virtue and vice, being neither biassed by appetite, nor blinded by passion.

It can hardly be expected that the youth, whose soul is fired with ambition, before whom pleasure spreads her banquets, and a gay world presents her fascinating charms, will, while the objects of gratification are before him, think the ways of wisdom, ways of pleasantness, and the paths of virtue, paths of peace. To his jaundiced eyes, vice may appear attractive, and the crimes of daring profligacy, may shine with a captivating splendour. Under such circumstances, he may covet the great, but guilty, deeds, which

have immortalized the names of Alexander and Caesar, in preference to the mild virtues, which embalm the memory of a Cincinnatus, and a Washington. But, let him retire to the solitude of the closet, and there contemplate these opposite characters;—let passion subside, and time be taken for calm reflection, and he will soon perceive the fictitious glory of the conqueror, and the tyrant, fading before the peerless honours of the citizen and the patriot. Every comparison of this kind strengthens the empire of virtue in the heart, and urges new motives to a useful and unblameable life.

It is not, however, by correcting the lofty views of ambition, and abating that insatiate thirst of fame, which makes men desire to be distinguished by guilt, rather than live in obscurity, that Biography affords the strongest aid to morals and piety, or most liberally contributes to encrease the sum of human happiness. It is equally the province of general and particular history, to exhibit characters in the various grades of publick employment, to portray the folly, and depravity of those, who suffer their ambition to triumph over their virtue and patriotism, and to consign to perpetual infamy, the man, who would rather be a Caesar, than a Cato.

The bulk of mankind occupy the humbler walks of life, and are in no danger from those aspiring and fatal passions, which, in the pursuit of their objects, spread devastation and death, through both the natural and the moral world. They need to be instructed by examples of private worth, rather than by instances of publick excellence. Biography, therefore, may be considered as acting her most appropriate and useful part, when she follows her subject into the recesses of retired life, notices his conduct there, and shews

by what means, he lost, or secured happiness, under those circumstances, which seem peculiarly favourable to its enjoyment. He can pretend to but little acquaintance with the world, who has not discovered, that the harvest of mental miseries, which is reaped from private misconduct; from the gratification of selfish, malevolent, and grovelling passions, is far more abundant than that, which is gathered from any errors, or misdemeanours, of a publick nature.

Men generally fail of happiness, through the most unpardonable neglect of the only means appointed for its attainment. If it is the interest and the duty of the politician, to search the records of departed days, and to irradiate his path, by opening those sources of light, which the wisdom and folly of nations have equally contributed to furnish, it surely cannot be of less advantage to him, who is destined to tread the walks of private life, to collect all the knowledge, which may be derived from the successful endeavours, or the unhappy miscarriages, of his predecessors.

He would but feebly support his title to reason, who, in travelling a devious and unknown way, should refuse to notice those directions, which had been left for his assistance, by former travellers. What then must we think of him, who expects to pursue, with ease and success, the path of life—a path of which it may justly be said,

“*Signa sequendi*

Falleret indeprencus et irremeabilis error;”

without opening his eyes to the light, which is reflected from the examples of those who have gone before him.

But if Biography claims attention from the singular utility and importance of that kind of instruction, which it conveys, it claims no less from the captivating and impressive manner in which that instruction is delivered.

With teachers of morality, the greatest difficulty is not that they are unable to form correct theories for the regu-

lation of human conduct, but, that they can make their precepts no more interesting to the mind, and endow them with an influence upon the heart and life, no more lasting and efficacious. So blind are men to their faults, and their errors, that they will seldom hear with patience, the voice, that is kindly raised to reprove and reclaim them. The moralist has therefore found it necessary to send forth his lessons of advice and correction, in a form the least offensive, and to array them in the most splendid and enchanting dress, which the vestry of the imagination could supply.

To instruct by examples, either real or fictitious, was a method very early adopted, by the wisest of philosophers, and the best of men. It was practised by the sacred writers, and the practice finally received the decisive sanction of him, *who spake as never man spake*. Its superiour utility is founded upon the most obvious principles of human nature: It successfully instructs ignorance, without disgusting by arrogance, and keenly reprovcs vice, without offending by censoriousness. In this, as in every other point of view, in which Biography has been considered, it asserts and enforces the strongest claims to the attention of every individual, who nobly aspires to moral and intellectual excellence. Let the study of it, be the employment of all those, who wish to furnish themselves with a source of rational entertainment; to strengthen the sentiments of virtue; and to regulate their conduct by the wisdom of experience.

We would particularly recommend it to those youth, whose days and nights have hitherto been devoted to the perusal of novels; who have, by the enchantments of fancy, been led through the regions of fiction, until they have lost all relish for truth and nature, to exchange these idle dreams of a heated imagination, for the bright examples

and the solid instruction contained in Biography. In this way, they may avoid the sting of disappointment, which they are preparing for themselves, by indulging the expectation, that they shall one day realize those splendid, but delusive, scenes, which fancy has sketched, and find this world an elysium of pleasure, rather than a *vale of tears*.

DEPARTMENT

OF THE

SCIENCES AND ARTS.

LETTER FROM FRANCE.

Extracted from a work, in manuscript, entitled MODERN PARIS, by Frederick Hall, M. A. Professor of Mathematics and Natural Philosophy in Middlebury College.*

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Tivoli Gardens—Female rope-dancers—Balloon ascension—Garnerin—Fire works—Invention of balloons—Montgolfier—Hydrogen gas balloon—M. de Rozier—A trip across the British Channel—Ærial balls—Balloon navigation impracticable—Opinion of Sir J. Banks, and Mr. Cavendish—Ærostats used to afford amusement ; to aid military operations ; and to promote philosophical discoveries—M. Gay-Lussac—His voyage and discoveries.

* The publication of this work has already been postponed more than a year beyond the period contemplated for its issuing from the press. The revision and transcription of the original manuscript, have been greatly retarded by the operation of causes unforeseen and unavoidable. The principal of these is the author's frequent, and, almost uninterrupted indisposition. It is this, which has, for some months past, prevented, and still prevents all progress in the preparation of the work for the hands of the printer. Should this cause be removed, in the course of two or three

Paris, 25th September, 1807.

MY DEAR W——.

BESIDES the many beautiful *promenades*, in different parts of Paris ;—besides the imperial gardens, to which persons of all descriptions are freely admitted ;—there are other gardens, which are open to the publick only at stated times. Here, you pay for admittance, and, as a compensation for your money, are presented with musick, ropedancing, and various other species of entertainment. I went, last evening, with a small party, to visit one of the most celebrated of them. It bears the name of

TIVOLI.

It is situated in the northern part of the capital, and extends over an area of between thirty and forty acres. The objects, which this enchanting spot offers to the eyes of the visiter, are too numerous to be recounted in a letter. The ground is laid out in straight, and winding, gravelled walks, and circular plats ; and adorned with trees, shrubs, and flowers of various kinds ; and is furnished with seats, bowers, temples, &c. The principal entrance is decorated, on both sides, with rows of orange trees.

The illumination of the garden was splendid, but much inferiour to what I had seen at Vauxhall near London.—The lamps were, perhaps, as numerous, but arranged with

months, the business will be immediately resumed, and the copy, it is believed, will be prepared for the press some time in October or November next. But, should not the author, within the period mentioned, be blessed with a return of ordinary health, he presumes—as the appearance of the work will have been so long delayed—that the publick would take but little interest in seeing it, and will therefore relinquish his design of publishing it, at least, in the form originally intended. In this case, he will communicate to the publick, through the medium of the Repertory, or some other periodical work, those letters, and those only, which, in the opinion of his friends, will be most acceptable.

less taste. In the article of fire works, the French certainly far exceed the English. Indeed, it is scarcely possible to conceive of their being carried to greater perfection.

The feats of the rope-dancers surpassed every thing of the kind that I had before witnessed. They exhibited on the tight and slack rope, and performed several leaps over an elevated cord, which, we could not help fearing, would prove as fatal as those, that disappointed lovers sometimes take for the cure of a disordered brain. Most of the dancers are said to be females, disguised in the attire of the other sex. Their size and feminine appearance left us no room to discredit the assertion.

Exhibitions of this nature, however pleasing they may be to others, are always disgusting to me. Did the actors belong to an inferior order of beings;—were they dogs, cats, or monkeys, I should dislike the performances less. Corporal exercises, which, like some of those employed in the Grecian Games, tend to excite useful emulation, or to invigorate the body, and render it more fit for the manly duties of life, are commendable, and usually create a high degree of interest in the spectators. In this case, the mind often turns from the exhibition, to contemplate its primary end, and from this source, it derives much of the satisfaction it experiences. But the exploits of pantomimes and rope-dancers afford no such gratification. Here, running on a cord, standing on the head, and making unintelligible gestures, are, an employment—a trade—a business for life; and the sole objects to be achieved are, a momentary amusement for the spectators, and gain for the actors.

This class of people degrade themselves below the rank, which nature gave them, to become puppets to the rest of their species. But they are not entirely useless: they answer nearly the same purpose, and are about as important

to the world, as parrots, jackdaws and lapdogs are to the ladies.

The leaping, tumbling and other diversions at Tivoli would have been more tolerable, had we not been fully convinced, that some of those, who displayed the greatest agility, and performed the most extraordinary, and the most indecent feats of activity, were individuals of the tender sex; who, the moment they divest themselves of their native modesty, not only lose all power to please and to charm, but become objects of positive and strong disgust.

The garden was filled with a mixed multitude of people. The company was larger, but less brilliant, than I expected to see. Among the several thousand visitors, that thronged this little elysian field, there were, perhaps, two or three hundred gentlemen and ladies, who were richly habited, and rode in elegant carriages. Most of the remainder were of the middling order of citizens.

Tivoli is not, it is said, so noted a rendezvous for love adventurers as Vauxhall. The reason assigned for this difference, is, that the places of resort for this description of beings, are more numerous in Paris, than they are in London, and, therefore, each one cannot be so overwhelmed with them.—The same inducement, that led me to Tivoli, undoubtedly actuated hundreds of others. It was the expectation of seeing a

BALLOON ASCENSION.

Garnerin, the greatest aerial traveller now living, was to set off, this evening, on an excursion among the clouds. The balloon caught my attention as soon as I entered the garden. It was well inflated with hydrogen gas. Its form was that of a pear, which, it is said, experience has proved to be the most eligible. Its longer diameter was, I judg-

ed, about twenty five feet, and its shorter, twelve or fourteen. It was enveloped by a strong net-work. The gallery, or car, was sufficiently capacious for the accommodation of two or three persons, and, being fastened to the net-work, was suspended under the balloon, and hung around with eight or ten small lamps.

The immense multitude of visitors were scattered over the garden ; some walking with their friends, linked arm in arm, chatting over the news of the day ; some rolling in a kind of fandango ; some exercising in the swing ; some partaking of refreshments at the stalls, or in the coffee-rooms ; some engaged in dancing ; and some, perhaps, less innocently occupied.

At eleven o'clock, a gun was fired, as a signal for the company to collect around the balloon. Immediately crowds came rushing in from all quarters—Garnerin made his appearance, and stepped into the car.—A young gentleman, who had agreed to accompany him, hesitated to enter.—I have not learned the cause.—Some assert, that his courage failed him ; others, that he had been ill-treated by Garnerin just before, and, on that account, declined ascending. They both seemed irritated, but I was too far distant from the scene, to hear, distinctly, what passed between them.

The machine had been suffered to rise a few feet from the ground, where it was confined by cords fastened to several posts. The aeronaut, after waiting a short time, with apparent impatience, for his companion to join him, who still refused, cried *Cut the ropes !* Instantly the airy castle mounted almost with the velocity of lightning, and after ascending some hundred yards, and changing its direction a number of times, passed off to the northeast.

The night was uncommonly dark, and the lamps, suspen-

ded to the car, by mingling their light, appeared like a globe of fire in the heavens. The spectacle was inexpressibly interesting. The reflection that one of our fellow mortals was in the midst of the artificial luminary, driven about, at the caprice of the winds, and exposed to accidents by which he might be suddenly precipitated to the earth, and dashed to pieces, added not a little to the sublimity of the scene. In ten minutes the luminous globe dwindled to the magnitude of a large star, and, in less than fifteen, wholly disappeared. The fireworks, which began to play, with wonderful activity, at the moment of the ascension, must have presented a magnificent object to the eyes of the aeronaut, as he rose from the earth.

Garnerin has not yet returned, but we shall probably hear of him, whether dead or alive, in the course of two, or three days.

I have promised to transmit you a concise account of the present state of the sciences and arts, in the French metropolis, and, of course, in France; for nothing, very important, of a literary or scientific nature, is transacted in any other part of the empire: and, as I have now fallen on the article of balloons, you will not, I trust, censure me for introducing here (though they might with more propriety be reserved for a future letter) all the additional remarks I have to offer on the subject of

ÆROSTATION.

The English and French nations, I believe, both lay claim to the invention of the hydrogen gas balloon. I have not time, nor inclination, at present, critically to examine the validity of their respective titles to this honour. It is certain that Mr. Cavendish, that accurate English chemist, who is scarcely less distinguished by his modesty, than by

his extraordinary talents, and well-directed labours for the advancement of physical science, was the first, who determined the specifick gravity of hydrogin gas;* and, if I mistake not, he suggested the possibility of elevating heavy bodies in the atmosphere by means of this gas, confined in a light bag, which, when filled with the fluid, should weigh less than an equal bulk of common air. A hint of this kind, it is well known, was given out by Dr. Black, of Edinburgh, in his chemical lectures.

Mr. Cavallo, in 1782, made a number of attempts to raise, in the air, bladders, and bags, formed of different materials, and filled with hydrogen gas. But his attempts were all unsuccessful.

About the same time, two brothers, by the name of Montgolfier, paper manufacturers, at Avignon in France, conceived an idea of the practicability of causing light bodies to ascend, in the atmosphere, by means of common air, rarified by heat. This idea the elder brother immediately subjected to the *ordeal* of experiment.

He procured a silken bag, having a capacity of about forty cubick feet, and open at one end. At the open end, he applied burning paper, which rarified the enclosed air, and in a few moments, the bag was so distended, that it rose rapidly to an elevation of several yards from the ground.—The result could not have been more fortunate.—This is the origin of the heated air-balloon, of which Montgolfier is unquestionably the inventor.

Fame, that old news-carrier, always on the wing, speedily

* Mr. Cavendish, from his experiments, an account of which is published in the twelfth volume of the abridgment of the Phil. Trans. by Messrs. Hutton, Shaw and Pearson, concluded that hydrogen gas weighed about 10 1-2 times less than common air. But the specifick gravity of this fluid has since been ascertained with greater accuracy, and is now known to be no less than 13 times lighter than common atmospherick air.

conveyed intelligence of the success of this experiment to the ears of the Parisian philosophers, who, at once, concluded, that a similar ascension might be accomplished by filling the bag with hydrogen gas, instead of rarified air.—They remained not a moment idle.—A machine was constructed under the direction of professor Charles. It was made of a kind of lustring, and covered with a sort of varnish, to render it impermeable to the gas. It was about thirteen feet in diameter, and, on account of its globular form, was denominated a *balloon*, which, in French, signifies a foot ball. The gas was admitted through a stop-cock. All preparations being made, the machine was carried to a plain a little west of Paris, where on the 26th of August, 1793, it rose, in view of many thousand spectators, to the height of three thousand one hundred and twenty three feet, and fell at the distance of fifteen miles from the capital.

Thus we find, that in the short period of a few months, two kinds of ærostatick machines were brought into use, by either of which, “man, says M. Biot, whom nature has denied wings, is enabled to go and philosophize in the bosom of the clouds and storms.”—That the French are intitled to the credit of inventing the rarified air balloon cannot, I think, be denied. And I may here take the liberty to observe, that the hydrogen gas balloon appears to have had an *ideal* existence, in the prolifick mind of the illustrious Cavendish, or in that of Dr. Black; but that the honour of *materializing* it belongs to the philosophers of France.

The first man, who exposed himself to the hazards of aerial travelling, was M. P. de Rozier. He ascended in a rarified air machine, of an oval shape, whose height was seventy four feet, and its width, forty eight. At the centre of the aperture, a small iron grate was suspended, by chains, attached to the sides of the balloon. Near the

grate, was a wicker gallery, in which the adventurous æronaut was seated. By throwing light combustible matter on the fire, which was kindled in the grate, he rarified the enclosed volume of air, and mounted, amidst the acclamations of a vast concourse of people, to a considerable elevation, and, after remaining stationary some time, suffered the fire gradually to decline, and returned unhurt to the earth.

This bold and successful enterprize, instead of satisfying its author's avidity to make aerial excursions, only increased it. The next year, he ascended from Lyons, in the largest ærostat ever constructed; and was accompanied by the younger Montgolfier, and five other gentlemen. The perpendicular diameter of the machine with which they ascended, was a hundred and thirty feet, and the horizontal diameter, a hundred and four feet. The weight of the balloon, including passengers, was sixteen hundred pounds.

This ascension, we are informed, was witnessed by more than sixty thousand people.* The æronauts rose gradually to the height of three thousand feet, and, after a short time, descended, without experiencing any material injury.

I must not omit to dwell a moment on the unhappy fate of M. de Rozier. The labours and life of this earliest of aerial adventurers, and one of the most distinguished and persevering of the French *savans*, was terminated in the following manner.

* "The effect which was produced on the spectators, by this spectacle, says Mr. Cavallo, is described as the most extraordinary, that was ever occasioned by any production of human invention. It was a mixture of the strangest nature imaginable. Vociferations of joy, shrieks of fear, expressions of applause, the sound of martial instruments, and the discharge of mortars, produced an effect more easily imagined than described. Some of the spectators fell on their knees, and others elevated their suppliant hands to the heavens; some women fainted, and many wept; but the confident travellers, without showing the least appearance of fear, were continually waving their hats out of the gallery."—*Elements of Philosophy*, v. 4. p. 355.

He had constructed a double ærostat, in which the two kinds of balloons were united. The uppermost was of hydrogen gas, under which, was suspended a heated air balloon, to which the gallery was fastened. With this machine, M. de Rozier, and M. Romain took their departure from the earth, on the 15th of June, 1785. After the ærostat had attained an elevation of some hundred yards, it suddenly took fire, probably by a spark, which passed from the lower to the upper balloon, and inflamed the hydrogen gas. Immediately the whole was precipitated to the earth, and the lives of both the ill-fated travellers were instantly extinguished.

The most hazardous ærostatick enterprise, ever undertaken, was that of crossing the English Channel from Dover to France. It was performed by the French aeronaut Blanchard, and our countryman, Dr. Jeffries, of Boston.—If you peruse the account, published by the latter gentleman, of the dangers to which they were exposed in this excursion, you will, I think, still prefer to travel in a terrestrial carriage, or even to use those old-fashioned instruments, the legs, rather than trust yourself in one of these aerial curricles.

You recollect the interest, and enthusiasm, which were excited by the first balloon ascensions. Fanciful and theorizing philosophers entertained the most extravagant expectations relative to the application, and utility, of these machines. Had their hasty predictions been half realized, we should, before this time, have seen mankind performing all their long journies in this species of vehicle ;—the ocean would have been relinquished ;—the war-ship have given its thundering cannon to the *balloon of the line* : the productions of the earth would no longer have been conveyed on the bosom of the watery element, but, transported

through the regions of "liquid air," from one quarter of the globe to another. It would indeed have been no unpleasant spectacle to see cargoes of tea, or spices, whirled through the heavens, from Canton, or Sumatra, to the Green Mountains of Vermont; though we might, perhaps, in this case, have thought our heads a little more endangered, than they are at present, from the falling of meteorick stones. But the bubble is now burst.—That old school-master, experience, who, by slow degrees, and due flagellation, has, at length, taught the *world* (a most perverse and untractable school-boy) that the Perkinian points are not an infallible remedy for the yellow fever; or galvanism a certain cure for consumptions, the gout, and broken bones, has nearly subdued the balloon *mania*.

All attempts, which have as yet been made, to controul the course of ærostatick machines, have proved entirely ineffectual. The wings, oars, and other accoutrements with which they have been furnished, are now well known to be utterly useless. Sir Joseph Banks informed me, a few months ago, that he had examined most of the papers, which have been written on the various methods, that have been suggested for regulating balloons, and that, by investigating the subject thoroughly, he had fully convinced himself, that no power can be applied by the aeronaut, which will be sufficient to cause the machine to assume any other direction, than that of the current of air in which it moves. Mr. Cavendish, who was present at the time, expressed a similar sentiment. Every one will, I think, readily agree, that, as long as this difficulty continues; as long as the balloon must be wholly at the mercy of the wind; and cannot, like a ship at sea, be made to move obliquely to the current; so long an extensive and useful aerial navigation will remain impracticable.

CONTINUATION.

26th September.

I am unwilling to close this long letter, without mentioning, that, in France, balloons have been rendered subservient to three general purposes ; whereas, in other countries, they appear to have been confined almost exclusively to one. These are

I. AMUSEMENT.

Not many years have elapsed, since nothing was more common than balloon ascensions, in which individuals of both sexes went to take an airing in the elevated regions of the atmosphere. The news-papers, and magazines of the time were crowded with the notices and descriptions, of these fashionable excursions. Frequently eight or ten gentlemen and ladies took their departure in the same machine. The rage for forming tea-parties, and dancing Scotch reels, three or four thousand feet above the heads of the rest of mankind is now greatly abated.*

Though the number of persons, who wish, themselves, to make ærostatick voyages, is less than it was formerly, there are few, or none, who do not feel an interest in seeing others make them. This interest has given rise to a set of aeronauts, spread through all parts of Europe, who adventure themselves in the heavens, suspended on the buoyancy of a mammoth bubble, with no other view than to entertain the multitude, and accumulate property.

In this class of voyagers, Garnerin unquestionably ranks the first. He has ascended ninety eight times, and, by his

* Blanchard ascended from Paris, in July 1803, attended by four young ladies, and four young gentleman, who danced a quadrille in the air, fifteen hundred feet from the earth. The dance continued for a quarter of an hour when two of the ladies, and one of the gentleman, were taken ill, which obliged them to descend. They were all at the theatre in the evening.—*Paris Paper.*

bold flights, and ærostatick manœuvres, has amused, and astonished, not only the inhabitants of the French metropolis, but those of almost every other large city on this quarter of the globe. His wife frequently accompanies him, and sometimes ascends alone. Garnerin, I am assured is not a man of science, though he makes some pretensions to that character.

II. TO PROMOTE MILITARY OPERATIONS.

The French, in 1793, while engaged in opposing the united armies of England and Germany, made use of the balloon, for the first time, in reconnoitring the camp of the enemy. This use of it, I am informed, has since become common. An engineer ascends with a hydrogen gas balloon, which is prevented rising above a certain height, by cords, the lower extremities of which are fastened to some fixed objects on the surface of the earth. Here the aeronaut sits secure, out of the reach of the cannon's thunder, and leisurely surveys the foes of his country; observes their number; draws sketches of their encampments, and, in the hour of battle, sends down notice of every indication of new movement, whether for a more potent attack, or for retreat. He has no personal injury to apprehend from the success of the enemy. Should they obtain possession of the ground, where the cords of the machine are fastened, he can easily cut away the cords from the balloon, mount into a more elevated stratum of the atmosphere, and pass off in the direction of the wind, exposed to no other dangers than those of an ordinary aerial voyage.

Balloons are, from their very nature, admirably calculated to serve as the basis of this new species of military espionage; and this, I apprehend, is the most useful application, that will ever be made of them. Indeed, it is scarcely possible to conceive of any one more useful. A single aerial

spy perched aloft, to watch the motions of an adverse army, may, in some instances, render a more important service to his country, than could be rendered by a thousand fighting veterans.

III. FOR PHILOSOPHICAL DISCOVERY.

Till a very recent date, nearly all the balloon ascensions have been accomplished by persons, who were ignorant of the principles of philosophy, and the uses of mathematical and physical instruments, and who had no other object in mounting among the clouds than the mere gratification of idle curiosity, or the lust of gain.

From the travels and observations of such æronauts, philosophy had but little to expect; and she was not disappointed. Few facts, of any moment were discovered, or confirmed, by them, except the following. 1. That the motion of the air is often astonishingly rapid.* 2. That æronauts, when moving with the greatest rapidity, in the direction of the wind, experience no dizziness. This is undoubtedly owing to the motion of the air around them; the velocity of which must be nearly the same with that of the balloon. And 3. That there are different, and often opposite, currents existing at the same time in the upper and lower regions of the atmosphere.

It had been asserted by an English gentleman, who made an aerostatick voyage, in 1785, that the magnet loses much of its attractive power, by being removed to a great distance from the surface of the earth. To determine this, and some other doubtful points, two voyages have been executed by two eminent philosophers of this city, who were encouraged in their undertaking, by the National Institute, of

* In June 1802, Garnerin ascended from London, and, in precisely three quarters of an hour, came down near Colchester, which is sixty miles distant from the British capital. He consequently travelled at the rate of eighty miles an hour.

which they are both members. These gentlemen are Messrs. Biot and Gay-Lussac. In the first voyage they both ascended together. The last was performed by M. Gay-Lussac alone. And the results of this voyage, which is more interesting to physical science than any, and, perhaps, than all others, that have ever been made, are too important to be passed unnoticed. The ascension took place in September 1804.

Having provided himself with an accurate compass ; a thermometer ; two exhausted glass globes, destined to be filled with air, in the high parts of the atmosphere ; a barometer ; and other instruments necessary for philosophical observations ; and having taken every precaution to prevent accidents, M. G. took his departure at ten o'clock in the morning, from a lofty building in Paris, called the Conservatory of Arts and Trades. "Scarcely had I attained the height of one thousand metres, (3279 feet) says the intrepid aeronaut, when I saw a light vapour spread in all the atmosphere below me, and which only left me a confused view of remote objects."

At the altitude of twenty one thousand five hundred and thirteen feet, one of the glass vessels was opened to receive a quantity of air intended for analization.—M. G. had now reached a height far above the range of all other aerial adventures—a height to which no other mortal, unless we except the patriarch Enoch, and the favoured prophet of Gilead, who was borne to heaven in a chariot of fire, has ever yet attained.

The balloon continued still to rise till it arrived at the astonishing elevation of *twenty three thousand and five feet*, above the level of the ocean, and more than three thousand above the loftiest of the terrestrial mountains. From this height the aeronaut began to descend, at eleven minutes,

past three o'clock in the afternoon, and, in thirty four minutes, the anchor of the balloon struck the earth, and remained fixed, near the little town of St. Georgen, which is about eighty miles distant from Paris. Some of the most interesting and important facts, which were discovered, or confirmed, by this memorable voyage, are the following.

I. Persons, who are, on the summits of mountains, of no extraordinary height, in time of sudden showers, frequently see the lightning glare, and hear the thunder roar, along the clouds, which float below them. This fact probably gave rise to the opinion, that the atmosphere is not sufficiently dense, at any great remove from the earth, to support clouds: an opinion, which M. G. has found to be erroneous. At his greatest height he saw clouds above him, "and at a distance, which appeared very considerable." It is certain, therefore, that they rise to the height of at least *four miles and a half*.

II. It was formerly believed, that the composition of the atmosphere varies materially in different places on the earth's surface, and likewise at different altitudes. The incorrectness of this notion is now sufficiently proved.—That the atmospherick compound is precisely the same, on all parts, of the surface of the globe, had been fully established, by the experiments of Bertholet, Davy, and several other eminent chemists. And to ascertain its composition, at different altitudes, was one of the primary objects of M. Gay-Lussac's ascension. To accomplish this, he brought down portions of air, carefully enclosed in glass vessels, from different heights. These were analyzed, and found to be composed of exactly the same ingredients, united in the same proportion, that exists in the air near the earth. "We may conclude generally, says M. G. that the constitution of

the atmosphere is the same, from the surface of the earth to the greatest heights, at which we can possibly arrive.”—

You will perhaps scarcely believe me, when I tell you, that chemists have experimentally demonstrated, what was indeed long ago advanced by Dr. Priestley, that the chemical composition of the atmosphere is, not only *generally* the same, at all heights, and in all the countries of the globe, but that it is *identically* the same, in the most sickly, and in the most healthy places; in deep valleys, and on the tops of mountains; in crowded theatres, and in the open air. The noxious effect of the air in certain places, is, therefore, not to be attributed to any difference in the proportion of its ingredients, but to the operation of some secret agent—perhaps some subtle effluvia—which chemical scrutiny has not yet been able to detect.

III. The magnetick needle is not altered in its power, or direction, by removing it to a distance from the earth. “At the height of twelve thousand six hundred and forty nine feet, says M. G. I found that the inclination of my needle was evidently the same as it was at the earth.” In another place, he remarks, “I may conclude that the whole of the results, which I present confirms and establishes the fact, that the magnetick force, like universal gravitation, does not experience any sensible variations at the greatest heights at which we can arrive.”

IV. Some philosophers have supposed that the hydrogen gas, produced by the decomposition of water, rises in the atmosphere, and forms a part of its elevated stratum; but in the portions of air, brought down from the height of more than four miles, none of this gas was discovered.

V. You have, no doubt, read accounts of travellers, who pretend to have suffered greatly, when on the summits of high mountains, and even to have had their blood vessels

burst in consequence of the rarity of the air. But you will, I think, be slow to credit such accounts, after learning, that M. G. when raised far above the tops of the highest mountains on the globe, experienced little or no inconvenience from this quarter. His respiration, he says was sensibly constrained, but he was far from feeling himself so incommoded as to induce him to descend. He, indeed, tells us that he felt no indisposition, during his voyage, except a slight headache, occasioned by the want of sleep the night preceding his ascension. One circumstance is very remarkable.—M. G. informs me, that he suffered but little from the cold, even when elevated several thousand feet above the line of perpetual congelation, and to a height, where his thermometer, which was of the centigrade kind, stood nine and a half degrees below the freezing temperature.

After being so long occupied with the *voyage*, you will perhaps, expect to hear something more particular concerning the æreal traveller;

M. GAY-LUSSAC.

You often see his name in the French and English magazines and news-papers. He is distinguished chiefly as a chemist, and is deservedly ranked among the first of the present age. For my acquaintance with him, I am indebted to the politeness of Mr. W. We called on him at the Polytechnick School, where he lectures as an assistant to M. Fourcroy. I have had the pleasure of seeing him frequently since, at the weekly meetings of the National Institute. But the most agreeable interview I have had with him was at the *Palais Royal*, where he, Mr. W. and myself met, by appointment, to dine in company. He here entertained us with a concise history of his last balloon excursion, and has since furnished me with a manuscript copy of the memoir on this subject, which he presented to

the National Institute; and from which the above quotations are extracted. M. Gay-Lussac is the youngest member of that learned body, but one of the most enterprising and popular.

He is a man of rather slender make, a little above the ordinary stature, and, I imagine, about twenty six years old. In activity, in quickness of discernment, in perseverance in scientific pursuits, as well as in age, he is not very unlike that young chemist, Mr. Davy, of the Royal Institution in London, who is now astonishing the world, with his new and unexpected chemico-electrical discoveries. Mr. Davy, however, who is now in his twenty eighth year, has much more the appearance of a person of eighteen, than M. Gay-Lussac.

ON THE MONKTON PORCELAIN EARTH.

TO THE EDITORS OF THE REPERTORY.

Gentlemen,

The value ascribed to porcelain earth, in the old world, makes it an important object of inquiry among the mineralogists and manufacturers, of the new. The beauty of the substance, and the excellence of the products of its manufacture, have excited the admiration of ages.

It was in vain that Europeans sought to obtain the art of making porcelain from the Chinese, who first manufactured it. But when the experiments of Reaumur had unveiled the mystery, and European artists began to understand the principles of this species of pottery, then porcelain earth, which before was of small consideration, began to assume a more definite value, and to be sought with avidity. But it seems, that nature, often accused of being parsimonious, has observed the same economy, in regard to this valuable earth, that she is wont to do in respect to

the precious metals—she has dealt it out with a sparing hand. In no country, perhaps, has it been more abundant, than in China. In Europe, the places where it has been discovered, in a state of purity, are not numerous. The clay, of which the Berlin porcelain is made, is found below Halle, in the District of Magdeburg; the Austrian, at Passau; and the French, at Limoges,* whence it is transported by land to the manufactories at Sevres near Paris, a distance of more than eighty French leagues. England affords only an inferior kind, found in Devonshire and also in Cornwall. And in America, it was not known, till about three years since, when it was discovered at Monkton, in the state of Vermont. A company, by the name of the *Monkton Argil Company*, have been incorporated, with the view of attempting its manufacture.

The enquiries, which this new undertaking has occasioned, concerning the *properties* of the mineral; its *situation and disposition* in the earth; the *proofs* of its being the porcelain earth, or kaolin; what kind of *ware* is expected to be made of it &c. induce me to transmit to you, for publication, if you think proper, a summary of such information as I possess, relative to these points; hoping that, while it may not be altogether uninteresting to the mineralogist and patriot, it may also save the trouble of continually reiterating the same answers to the same questions.

* *Note by the Editors.*—Porcelain earth is found, also, if we may credit Brongniart, near Alençon, in France, and has recently been discovered, in the vicinity of Bayonne. *Traite Elem. de Mineralogie*, t. I. p. 517—18. —Manufactories of porcelain ware have been established in several of the European countries. They are found at Naples, in Italy; at Vienna, and Frankendal, in Germany; at Chelsea, in England: in France, at Chantilly, Verona, Orleans and Paris; besides the extensive works at Sevres, where a species of ware is manufactured, which, in some respects, surpasses the finest of the oriental porcelain.

I. This earth, when dry, is of a delicate white colour—feels meagre between the fingers—is very refractory—after being submitted to the action of heat, it retains its whiteness and is of a solid porcelaneous texture—dissolves readily in water, but does not effervesce with acids. It does not become caustick, by burning, but is contracted in its dimensions. A cubick inch, in the state, in which it was taken from the ground, weighed twenty one pennyweights, ten grains; after it had been exposed to a faint red heat, sixteen pennyweights, two grains.

II. The mine was discovered by Mr. Stephen Barnum, in 1792, in searching for iron ore; but was supposed to be *whiting*, or some other calcareous earth, till about three years ago; and was accordingly used for putty, and, in some instances, as a pigment. For the former purpose, it answers extremely well. The house of Capt. Phelps, of New-Haven, adjoining Monkton, was glazed with it, nineteen years since, and much of the putty still remains strong and good. Considerable quantities of it were made by Mr. Barnum, and sold at Troy and Albany, where it was in high estimation, and much of it has been used in the country contiguous to the bed. As a paint, it has not been much used, because, when mixed with oil, it becomes a little darkened, and, on account of its transparency, does not sufficiently conceal the wood. It, however, makes a very durable coat, when once become hard; as appears by a house at Vergennes, said to have been painted with it, about thirteen years ago. Its affinity for oil is much greater than that of white-lead, nor does it wash, or rub off, like that pigment.

The bed is situated on the east side of a ridge of land running nearly north and south, and about a mile north of the Monkton Iron Mine. The country, in the neighbourhood, is broken and mountainous, and less clayey than is

common in that district, lying between the Green Mountains and Lake Champlain. The soil, in this part, is a loose red loom, interspersed with quartz and granitick stones, rarely with lime, which abounds in the surrounding lands. Felspar and graphick granite are also found.

The actual extent of the mine cannot be accurately defined, though appearances seem to warrant the conclusion, that the source is inexhaustible. The earth has been penetrated, in various places, within the compass of two hundred acres, to the depth of twenty five feet in one place, and sixteen, in two others; and the kaolin has invariably been found within from three to five feet of the surface, and grown more pure the deeper it has been explored.

As to the substances, which constitute the interior of the mine, and their disposition in it, the best account I am able to give, is a description of the appearances, which I observed in opening a new pit, last fall, (about forty rods from the old one,) where the company were raising a quantity of the mineral for manufacture. During the operation, I attended with considerable diligence, for that purpose.

1. The surface of the ground descended towards the northeast in an angle of about seven degrees.

2. The first five feet consisted of loose red earth, easily removed without the aid of the pick-axe.

3. The kaolin now presented itself like a hard floor, having a similar inclination with the surface. This stratum was about a foot thick, and much intermixed with loom and coarse sand, with some small masses of quartz, graphick granite, and felspar.

4. Chiefly red earth, and about fifteen inches thick.

5. An irregular stratum of felspar, granite and quartz, in fragments closely embedded together: Ten inches thickness.

6. We now came to kaolin of a quality, which was supposed fit for use. It was of a greyish colour, faintly tinged with blue, and had a large proportion of sand curiously diffused, the finer parts being blended with the kaolin, and the coarser separated into thin strata, which alternated with still thinner strata of kaolin, in such manner as, to give the appearance of so many parallel lines. Here, as in several other parts of the pit, was found a very smooth, soft, and foliated substance, of a light bluish colour, when wet ; but nearly white, when dry. It has not been analyzed.— It appeared to run in veins, in the bed, and to exhibit in different parts, different stages of decomposition. That, which was entirely decomposed, resembled the kaolin in general, except, that, at first, it was more blue, but, on exposure to the air, it became nearly white, and quite so, after burning.

7. Three or four inches of very fine and beautiful quartzous sand.

8. The next four feet were very interesting. The kaolin, the sand and the fragments of quartz seemed to have undergone an almost entire separation, and were so irregular, in their disposition, as to give the mass a mixed, or curdly aspect. The kaolin was extremely white and fine, and in proportion to the sand, was nearly as two to three. The quartz was disposed in veins, the principal of which ran obliquely across the general direction of the strata, from southeast to northwest, forming an angle of eight or nine degrees with the horizon. It was occasionally tinged with a pale red, or faint yellow. This heterogeneous mass seemed to exhibit the entire scale of decomposition, by which nature, in a mysterious manner, transforms perfect quartz and felspar, into the finest kaolin.* A few small pieces manifested the

* *Note by the Editors.* Concerning the origin of porcelain earth, mine-

same in miniature. At first, I took them for solid quartz; but on examining a piece, which was accidentally broke, I found, that this was the case with the exterior only. It consisted of two planes of about one line in thickness, which were four asunder, and supported by innumerable fine crystals of the same substance, like so many pillars, among which were interspersed particles of exquisitely white and beautiful kaolin. On becoming dry, these fine specimens could not be removed without falling to atoms.

9. The next two feet, in depth, had less quartz, and were more soft and gelatinous to the touch. The mass was composed of very thin strata of fine white kaolin and sand, disposed, as number 6, in alternate layers, of which those of sand were the thickest. The two earths seemed here to have undergone an actual separation, and to be deposit-

alogists entertain different opinions. Some attribute it to the decomposition of felspar alone; some to the decomposition of felspar, and quartz, or a kind of graphick granite: others believe kaolin to be "*unformed*, or imperfect, felspar." (Rees' Cyclopaedia Art. Clay.)—That eminent Scottish chemist and mineralogist, Dr. Thomson, seems to be in doubt on this subject. He appears, however, inclined to favour the first of these hypotheses, but does express himself with his usual decision. "This mineral" says he (System of Chem. v. iv. p. 332.) "from the situation, which it occupies, is considered *analogous* to felspar. Felspar indeed seems *sometimes* to be converted in to it (kaolin) by *exposure to the weather*."

Were Dr. Thomson, or any other gentleman, who is disposed to be sceptical on this subject, to examine, as thoroughly as we have done, the bed of porcelain earth at Monkton, there would, we apprehend, remain very little doubt in his mind, relative to the origin of this mineral. He would, we believe, immediately feel a strong conviction, that the *Monkton Kaolin*—however the kaolins found in other parts of the earth may have been produced—is indebted for its existence to the decomposition of quartz and felspar, or of a stone composed almost intirely of these two ingredients. This conviction would be created by the exhibition, which he would witness, of the substance (not of that only, which is exposed "to the

ed in a manner similar to that, which would take place, on mixing a quantity of clay and sand together in water; the sand, being the heaviest, would subside first, and then the clay: a repetition of this process would produce a mass exactly similar in arrangement, to that of the materials in this part of the mine. It was visible only on close inspection. These strata were sometimes separated by others, still finer, of yellow earth, and, in one place, there were evident marks of a water course, the inside of which was coated with a similar earth.

10. This stratum was analogous to number 7, except that it was more completely decomposed.

11. About four inches of fine sand, very pure.

12. The kaolin was now of a much superiour quality to that generally found heretofore, and nearly free from the

weather," but of that, likewise, which is deposited many feet below the surface of the earth,) in all stages of decomposition, from the solid stone, to the finest and purest porcelain earth.

We shall here take the liberty to observe, that there is a very striking similarity, in several particulars, between the French kaolin, as described by M. Brongniart, director of the imperial manufacture of porcelain at Sevres, and that found at Monkton, in Vermont. To prove this, we have only to translate, and lay before our readers, a few passages from Brongniart's "*Traite El. de Mineralogie*," v. i. p. 516—518.

"Nearly all the kaolina," this author remarks, "are evidently derived from the decomposition of felspars, granites, and principally of rocks, composed of felspar and quartz, called *rocks* (*roches*) or *graphick granites*."—Speaking of the bed of kaolin, in the vicinity of Limoges, from which the manufactory at Sevres is supplied, he says, "the rock may be seen in all the varieties (*nuances*) of decomposition."—The porcelain earth, found in the neighbourhood of Bayonne, "is one of those kinds," he adds, "which proves the most clearly, that this argil takes its origin from felspar: it often preserves the lamellar structure of this stone. The rock, which furnishes it, is wholly composed of quartz and felspar: it is a *graphick granite*, which is found in all stages of decomposition."—Other quotations of the same character might be collected; but we deem these sufficient for our purpose.

undecomposed masses of quartz and felspar, which abounded nearer the surface. It continued to increase in purity to the depth of about sixteen feet, when, having raised the proposed quantity, the workmen left off digging. At the bottom, the strata formed an angle with the horizon, of eleven degrees.

III. The proofs, which we have, that this mineral is, in fact, kaolin, or porcelain clay, are of two kinds; first, the correspondence of its external characters with similar earths, found in Europe; and secondly, the result of chemical analysis, whereby its constituent parts are found to be essentially the same.

1. The coincidence of character, is supported by the opinions of some of the ablest mineralogists and chemists, which this country affords, who have seen, and examined, the two materials. Among these are Dr. Goreham and Col. Gibbs, of Boston; Drs. Bruce and Mitchill, of New-York; Dr. Coxe, Messrs. Ronaldson, Godon and Conrad, of Philadelphia; and Professor Hall of Middlebury College; among whom there is a perfect coincidence of sentiment. The following is an extract of a letter, which I had the honour to receive from the last gentleman. Concerning the Monkton clay, he observes—

“I have not, at present, the means of ascertaining, by chemical analysis, the number and proportion of the ingredients, which belong to its composition. My opinion is, therefore, formed from its external characters alone.

“I have carefully compared your clay with a specimen of porcelain earth, which I brought from France, and which was taken from that famous bed at Limoges, from which the best French porcelain is manufactured. The two earths correspond with each other, in all their most important external characters. Your clay does not contain those large

particles of silica, which are found in the French specimen ; but you may easily convince yourself, that these are not essential to porcelain earth, by consulting Brongniart's Mineralogy, or Thomson's System of Chemistry. Indeed yours appears to answer better to Thomson's definition of porcelain earth, than the French piece does.

"From the apparent similarity of the Monkton clay to the porcelain earth, which I have examined in Europe, and especially to the French specimen abovementioned ; and, from its correspondence with the descriptions of porcelain earth, given by Thomson, Haüy, Brongniart, &c., I think I may safely conclude, that it is *real porcelain clay*, and capable of being manufactured into a species of ware, which will be but little, if any, inferior to the best European, or Chinese porcelain."

2. But the most conclusive evidence results from chemical analysis. The first was made by Professors Smith and Hubbard, and Dr. Noyes, of which analysis Professor Hubbard gave me the subsequent note.

"One hundred grains of the Monkton clay, on being analyzed, yielded 56 grains of silex, and 43 grains of alumine. No other substance was found in combination with it.—Hence I infer, that it is porcelain clay of a very fine quality, without the least impregnation of iron."

On comparing this with an analysis of the porcelain earth from Limoges, by Vauquelin, little doubt will remain that the two earths are essentially the same. In one hundred grains, he obtained—

Silex,	55 0
Alumine	72 0
Lime	4 0
Oxid of iron	0 5
Water	14 0
	<hr/>
	98 5

Pure porcelain earth is constituted of silex and alumine alone, of which the former is always the predominant part. It, therefore, appears by this analysis, that the French specimen contained 16.5 grains of matter, not essential to porcelain earth, which is equal to the difference in the results of clay in the two experiments; that, had the pieces been equally free from water, the proportion of argil, allowing for the lime and iron, would have been about the same in each; and, that, therefore, the Monkton clay appears to be, at least, equal, if not superiour, to that analyzed by Vauquelin.

Dr. Coxe, Professor of chemistry in the University of Pennsylvania, has also analyzed the Monkton kaolin, but, owing to his having mislaid his minutes of the result, I am not able to give the particulars.*

I shall conclude this head, by subjoining the following

* Since preparing this article for the press, Doctor Coxe has forwarded to me the result of his experiments on a specimen of the second quality as to fineness and colour. It appears to be the mean of two analyses, which he, however, proposes renewing at some future day. In one hundred grains he obtained—

Silex	60
Alumine	37 or 38
Lime	none
Magnesia	none
Oxid of iron	3

100

A part of the oxid of iron, he observes, was owing to the portion of that substance, held in solution in the muriatic acid, he employed, which was that of the shops, and is, generally, largely charged with it.

As to the value of the kaolin, the Doctor remarks;—"I am happy to say I think from the observations I have made respecting it, that there is good reason to hope, you have discovered in this earth, a source of publick and of private wealth. If I may judge from the proportion of the ingredients, I should imagine them equal to the fabrication of the finest porcelain."

letter from the celebrated Dr. Rush, to a member of our Company.

"I submitted the powder you inclosed to me, to the examination of Mr. Joseph Cloud, the Melter and Refiner of the Mint, and an excellent mineralogist and chemist, and I have great pleasure in informing you, that he has pronounced it to be *kaolin*, or felspar in a state of decomposition, and equal in every respect to a specimen of French kaolin in his possession, of which, in combination with the *petunse*, the French China is made.

"I congratulate you upon this discovery, and sincerely hope it may be alike useful to those who have made it, and to the United States."

IV. As to the kind of ware, which the company propose to manufacture, it may be observed, that the porcelain is eventually contemplated; but, owing to the difficulty of obtaining workmen, acquainted with that branch of pottery, it will not be attempted at first, but kept in view, and entered upon, as soon as it can be done with a fair prospect of success. In the mean time, they propose to make a species of crockery ware, the manufacture of which is much easier; the difficulty of obtaining workmen much less; and the present call for it, in this section of the country where the manufactory is erected, vastly greater.

That the material may be made into this species of ware naturally follows from the fact, that it is essentially *silex* and *argil*, and that these two earths, differently modified, constitute the basis of all wares, from the coarsest brown earthen to the finest porcelain. To fit it for this purpose, it will be necessary to increase the proportion of the clay, by *searching*, and, perhaps, by the addition of the best common clays. The effect of such mixture has been tried in various ways. Eight parts kaolin and one of fine blue, or

being burned, became nearly white, and evidently harder than the imported crockery. Four parts of the former with one of the latter material, became as hard, but the colour was of an ashery hue. Sixteen parts kaolin; the colour was excellent, but it required a strong heat to bring it to the proper state of hardness. With pulverized felspar, in equal parts, the ordinary heat of a stone-ware kiln was insufficient. Three parts Billingsport clay, with one of kaolin, made a handsome ware, nearly cream-coloured. Used in the same proportion with common brick clay, it forms stone ware of a superiour texture. It is nearly in this proportion, that the stone ware at Monkton, has generally been made; the clay, however, is of an inferiour quality, and the burning very imperfect, till two or three of the last kilns.

These experiments, it is conceived, shew that the kaolin readily unites with other clays, in such manner as to form a ware, equal, at least, in texture, if not in colour, to the best kinds of European crockery; and that the quality may be varied according as the proportion of the materials varies.

Many other considerations might be adduced, which serve to inspire the company with confidence in the final success of their enterprise, but which it is unnecessary to notice here. I will only observe, that the proprietors cannot but express the great pleasure, which they feel, in receiving the good wishes and approbation of the publick; nor dissemble their gratitude for individual patronage; and I will add, that, if these are harbingers of success in any new or difficult undertaking, few ever had better prospects.

J. MUZZY.

SELECTED PAPERS.

An Account of a Method of hastening the Maturation of Grapes. By JOHN WILLIAMS, Esq., in a Letter to the Rt. Hon. Sir JOSEPH BANKS, Bart. K. B. P. R. S.*

SIR,

IT is a fact well known to gardeners, that *vines*, when exposed in this climate to the open air, although trained to walls with southern aspects, and having every advantage of judicious culture, yet in the ordinary course of our seasons ripen their fruit with difficulty. This remark, however, though true in general, admits of some exceptions; for I have occasionally seen trees of the common *white muscadine*, and *black cluster grapes*, that have matured their fruit very well, and earlier by a fortnight or three weeks than others of the same kinds, and apparently possessing similar advantages of soil and aspect.

The *vines* that ripened the fruit thus early, I have generally remarked, were old trees having trunks eight or ten feet high, before their bearing branches commenced. It occurred to me, that this disposition to ripen early, might be occasioned by the dryness and rigidity of the vessels of the old trunk obstructing the circulation of that portion of the sap which is supposed to descend from the leaf. And to prove whether or not my conjectures were correct, I made incisions through the bark on the trunks of several vines growing in my garden, removing a circle of bark from each, and thus leaving the naked alburnum above an inch

* This interesting memoir first made its appearance before the publick in the Transactions of the (London) Horticultural Society: it was afterwards published in Tilloch's Philosophical Magazine; from which we have copied those parts of it, and those only, which we consider most important to the American gardener.

in width completely exposed ; this was done in the months of *June* and *July*. The following autumn the fruit growing on these trees came to great perfection, having ripened from a fortnight to three weeks earlier than usual : but in the succeeding spring the vines did not shoot with their accustomed vigour, and I found that I had injured them by exposing the alburnum unnecessarily.

Last summer these experiments were repeated ; at the end of *July* and beginning of *August*, I took annular excisions of bark from the trunks of several of my vines, and that the exposed alburnum might be again covered with new bark by the end of autumn, the removed circles were made rather less than a quarter of an inch in width. Two vines of the *white Frontiniac*, in similar states of growth, being trained near to each other on a south wall, were selected for trial ; one of these was experimented on (if I may use the term), the other was left in its natural state, to form a standard of comparison. When the circle of bark had been removed about a fortnight, the berries on the experimented tree began evidently to swell faster than those on the other, and by the beginning of *September* showed indications of approaching ripeness, while the fruit of the unexperimented tree continued green and small. In the beginning of *October*, the fruit on the tree that had the bark removed from it was quite ripe, the other only just began to show a disposition to ripen, for the bunches were shortly afterwards destroyed by the autumnal frosts. In every case in which circles of bark were removed, I invariably found that the fruit not only ripened earlier, but the berries were considerably larger than usual, and more highly flavoured.

The effects thus produced, I can account for only, by adopting Mr. Knight's theory of the downward circulation

of the sap, the truth of which, these experiments, in my opinion, tend strongly to confirm. I therefore imagine by cutting through the cortex and liber without wounding the alburnum, that the descent of that portion of the sap which has undergone preparation in the leaf is obstructed and confined in the branches situated above the incision; consequently the fruit is better nourished and its maturation hastened. It is certainly a considerable point gained in the culture of the vine, to be able to bring the fruit to perfection, by a process so simple, and so easily performed. But lest there should be any misconception in the foregoing statement, I will briefly describe the exact method to be followed by any person who may be desirous of trying this mode of ripening grapes. The best time for performing the operation on vines growing in the open air, is towards the end of *July*, or beginning of *August*, and it is a material point, not to let the removed circle of bark be too wide: from one to two eighths of an inch will be a space of sufficient width; the exposed alburnum will then be covered again with new bark before the following winter, so that there will be no danger of injuring the future health of the tree.

It is not of much consequence in what part of the tree the incision is made, but in case the trunk is very large, I should then recommend, that the circles be made in the smaller branches.

It is to be observed that all shoots which come out from the root of the vine, or from the front of the trunk, situated *below* the incision, must be removed as often as they appear.

I think that this practice may be extended to other fruits,* so as to hasten their maturity, especially *figs*, in

* We are informed by a gentleman of unquestionable veracity, that

which there is a most abundant flow of returning sap ; and it demonstrates to us, why old trees are more disposed to bear fruit than young ones. Miller informs us, that the vineyards in *Italy* are thought to improve every year by age, till they are fifty years old. It therefore appears to me, that nature, in the course of time, produces effects similar to what I have above recommended to be done by art. For, as trees become old, the returning vessels do not convey the sap into the roots, with the same facility they did when young : thus, by occasionally removing circles of bark, we only anticipate the process of nature ; in both cases a stagnation of the true sap is obtained in the fruiting branches, and the redundant nutriment then passes into the fruit.

I have sometimes found that after the circle of bark has been removed, a small portion of the inner bark has adhered to the *alburnum* : it is of the utmost importance to remove this, though ever so small, otherwise in a very short space of time, the communication is again established with the root, and little or no effect produced. Therefore, in about ten days after the first operation has been performed, I generally look at the part from whence the bark has been removed, and separate any small portion, which may have escaped the knife the first time.

this method was successfully put in practice, the last season, by a number of persons in the state of Connecticut ; and that they were thus enabled materially to improve the flavour of their fruit, and also to bring it to perfection a fortnight, at least, if not three weeks sooner than usual. These are circumstances worthy the consideration of all farmers and gardeners, but especially of those, who live in places, where their fruit is exposed to the ravages of early frosts.

FINE ARTS.

MR. WEST'S PICTURE OF CHRIST HEALING THE SICK.

(Of this superb monument of the extraordinary genius and industry of our illustrious countryman, no particular description had fallen in our way, till we met with the following, a short time since, in the "Select Reviews and Spirit of Foreign Magazines," for August, 1811. It was published, originally, in "Bell's Weekly Messenger." We give it as it stands in the 'Select Reviews,' with the omission of the first paragraph.)

THE subject is *Christ healing in the Temple*. To represent with suitable dignity and propriety a subject of this kind ; to depict the vast variety of character collected together in this stupendous and miraculous scene ; to exhibit the human figure in those various modes of misery and suffering, which flesh is born an heir to ; in a word, to combine in one composition the dispersed miracles of our Lord, in healing the lame, giving eyes to the blind, ears to the deaf, seemed to require nothing less than the experience of half a century in the Art of Painting, a deep insight into the human character, and a perspicuity, and precision of mind, which belong to no other professor of the art but Mr. West.

In the composition now before us, Mr. West has brought together, and seemingly rallied for one great effort, all the energies of his genius, and the acquirements of his mind, as they have been exercised, both in labour and observation, near fifty years of his life. He has amply succeeded, and produced a picture which will do honour to his country, and raise the Arts to their highest point of elevation.

The scene of this picture is laid in a colonade of the temple—Christ is raised above the crowd upon a small eminence. He is accompanied by his Apostles, and behind

him are groups of the Scribes and Pharisees, watching, even in his miracles, for matter to accuse him.

There are three principal groups of sufferers ; behind are various characters—women passing through the Temple with baskets of doves, for merchandize ; and much of the magnificence of the sacred edifice is shown in the perspective.

The centre group is that of a man wrapt up in the appendages of disease, pallid, and wasted by distemper. He is supported by two slaves, and, with a countenance in which hope is finely expressed shining through sickness, he is presented to our Lord.

The feebleness of his figure—his *incurableness* (if we may so express it) otherwise than by a miracle, is finely depicted. The slave, who principally supports his master, is a character admirably conceived, and the manner in which it has been treated is perfectly new, and reflects high credit upon Mr. West's knowledge of human nature. This slave appears wholly unmoved by the scene of suffering around him, without sentiment or passion : and seemingly incapable of being affected even by the awful presence of the Deity. He is lost in the degraded state of a slave, and almost every virtue and feeling of the human creature are extinguished and subdued by the habits and sense of his condition.

So true is the observation of the poet, that the day of slavery robs a man of all his worth. The figure of the young woman born blind, the mother with her sick and dying infant, an old man in helpless imbecility, are rendered with the most exquisite pathos and refined delicacy.

In the right group is a woman afflicted with a palsy, which has distorted her frame, and is even *then* agitating her limbs. She is supported by two vigorous and muscu-

lar soldiers, who afford a fine contrast with her emaciated figure. Her son, with outstretched arms, is advanced before her, and seems to implore the most speedy attention of the Saviour to his parent's sufferings. There are numerous other figures and appearances of sickness which we do not think it necessary to particularize.

The character of our Lord is divinely executed. He is shown without affectation, perfectly simple and dignified. Whilst all eyes are directed to him, his impartial benevolence distinguishes none in particular. The divine placidity of his countenance, in which all peace and charity reign, forms a beautiful contrast with the malevolence of the Jews behind him, and the agonizing sufferings of the groups of sick and distressed round about him.

The character of the Disciples is likewise very impressive. Their minds seem steadfast, and made up in their fasts. They have no anxiety as to the event of the miracles. They are perfectly assured of the divinity of their master's powers.

Mr. West has showed very great skill in the grouping of the various figures, which, we should think, are nearly one hundred in number. The colouring is suitable to the dignity and awfulness of the subject—not glaring and obtrusive, but grave, majestic, and sombre.

It is impossible to convey an adequate idea of this noble and affecting picture by any written criticism. It is our opinion that, for justness and precision of character, it is a work which has never been excelled. It is an effort of art, which must defy any future attempt upon the same subject. We feel ourselves sensibly proud as Englishmen that so admirable a work has been executed in this country.

This admirable production, which the best judges have pronounced not inferior to any work of Raphael or Michael

Angelo, has been purchased by the Governors and Subscribers of the British Institution, at the price of three thousand guineas, a price equally honourable to their munificence and taste. It is intended to place it in a National Gallery, to be erected by government, for the exhibition and preservation of the works of British Painters.

THE MEDLEY.—No. I.

This article will be composed wholly of light materials. It will contain concise sketches of history and biography ; scraps of poetry, anecdotes, &c. &c. drawn from numerous sources, and cooked up in the form of a literary salmagundi. The chief object of this compilation is, to add variety to the Repertory—to interest and amuse the reader, without viciating his morals, or wounding his delicacy.

Variety's the very spice of life
That gives it all its flavour.

COWPER.

IMPROVEMENT OF THE MEMORY.

VOLTAIRE's memory was exceedingly bad in his youth : this he corrected by working sums of multiplication in his head ; and, at last, by habit, and practice, brought himself to such a degree of perfection as to work a sum of 12 figures, by 12—By charging the mind with little things, at first, and gradually enlarging them, it may be habituated to sustain almost any burden.

A CHARACTER.—FROM POPE'S HOMER.

Thersites only clamour'd in the throng,
Loquacious, loud, and turbulent of tongue :
Aw'd by no shame, by no respect controul'd,
In scandal busy, in reproaches bold ;
With witty malice, studious to defame ;

Scorn all his joy, and laughter all his aim.
 But chief he gloried, with licentious style
 To lash the great, and monarchs to revile.
 His figure such as might his soul proclaim,
 One eye was blinking, and one leg was lame :
 His mountain shoulders half his breast o'erspread,
 Thin hairs bestrewed his long mis-shapen head :
 Spleen to mankind his envious heart possest,
 And much he hated all, but most the best.

THE GOOD CLERGYMAN—GOLDSMITH.

But to his duty prompt at every call,
 He watch'd, and wept, he pray'd, and felt for all :
 And as a bird each fond endearment tries,
 To tempt its new-fledg'd offspring to the skies ;
 He try'd each art, reprov'd each dull delay,
 Allur'd to brighter worlds and led the way.

A HINT TO TIPLERS.

At a moderate computation, says Mr. Porter, in a note to his sermon on the fatal effects of ardent spirits, the spirits consumed in the United States, every year, would load 100,000 wag-gons, which, in compact order, would extend more than a thousand miles ; and the annual expense of this *strong drink*, to the people, if it were paid in silver, would exceed 400 tons of dollars.

THE PAINT-BOX.

To Anna.

Here's a box for your toilet, dear maid,
 Which I show you in grateful return,
 Of cosmeticks that never can fade :
 Their use will it please you to learn ?
 With this wash then, Good Humour, begin ;
 It smooths all the wrinkles of care,

Clears anxiety's gloom from the skin,
And makes it transparent and fair.

Next, the pearl-powder, Innocence, use ;
So pure and so softened its white,
O'er thy cheek 'twill a lustre diffuse
More fair, than is Youth's purple light.

Its bloom then let Modesty shed,
Not like rouge, in fix'd flushes confess'd,
But changing and blending, and spread
Like twilight's sweet blush o'er the west.

Your eye, if to languish it seem,
With Sympathy's radiance renew,
Now kind'ling with joy's brightest beam,
Now melting in pity's soft dew.

Round your mouth with Benevolence trace
In smiles an expression that's kind ;
Then spread o'er the whole of your face
The beaming refinement of mind.

Yet observe me, these beautiful hues

Affectation can never impart :

Truth alone is the brush you must use,

And the paint-box itself your own heart.

Antholog.

THE PARASITE—BY BEN JONSON.

.....O ! your parasite

Is a most precious thing, dropt from above,

Not bred 'mongst clods and clot-pouls, here, on earth.

I muse, the mystery was not made a science,

It is liberally profest ! almost

All the wise world is little else, in nature,

But parasites, or sub-parasites. And, yet,

I mean not those that have your bare town-art,

To know, who's fit to feed 'em ; have no house,

No family, no care, and therefor mould
 Tales for men's ears, to beat that sense ; or get
 Kitchen-invention, and some stale receipts
 To please the belly, and the groin ; nor those,
 With their court-dog tricks, that can fawn and fleer,
 Make their revenue cut of legs and faces,
 Eccho my lord, and lick away a moth :
 But your fine elegant rascal, that can rise,
 And stoop (almost together) like an arrow,
 Shoot through the air as nimbly as a star ;
 Turn short, as doth a swallow ; and be here,
 And there, and here, and yonder all at once ;
 Present to any humour, all occasion :
 And change a visor, swifter than a thought !
 This is the creature had the art born with him,
 Toils not to learn it, but doth practice it
 Out of most excellent nature : and such sparks
 Are the true parasites, others but their Zani's.

REMARKABLE OCCURRENCES.

We cannot refrain from recording, under this head, an event, which happened some months since, and is, it is likely, before this time, published in most parts of the civilized world ;—an event, which is justly deemed one of the most awful and affecting, that have ever occurred in our own, or in any other country : we refer to the

CONFLAGRATION OF RICHMOND THEATRE.

As a number of minute accounts of this unexpected and shockingly disastrous occurrence, written by those, who were eye-witnesses of the scene, are to be found in all the American news-papers and journals ;—accounts, many of which were dictated by such high-toned, such tortured feelings, that they cannot be read without exciting strong emotions of sympathy in any heart that is not made of stone ;—we shall limit ourselves sim-

ply to state—that on the evening of the 26 December, 1811, the theatre at Richmond, in Virginia, while the play was performing, and the house was unusually crowded, took fire, by the raising of a chandelier too near the scenery in the back part of the building ;—that the flames spread with astonishing rapidity, over the whole edifice, which, in an instant, as it were, became a funeral pyre for about eighty miserable beings, or more than one eighth of the whole audience. Among the number of those who fell victims to the destroying element, were the governour of the State, the president of the Virginia bank, and many other of the most respectable characters in the Commonwealth. Here parents are torn from their children, and children from their parents ; here the husband, enfolding in his arms the wife of his youth, and the intrepid lover hazzarding his life to save his friend's, sink together in the embrace of death ; here the ignoble and the great, the indigent and the rich, the learned and the ignorant ; here talents, and youth, and beauty, —
 “ All plunge and perish in the conqu'ring flame.”

EARTHQUAKES.

We learn from the publick papers, that Lagaira and Caraccas, in South America, have recently been visited by several tremendous earthquakes. The first and severest explosion took place on the twenty sixth of March, at 4 o'clock in the afternoon. It was so powerful that it levelled with the ground most of the buildings in these two cities, and was terribly destructive to the inhabitants.

In Lagaira, two thousand and five hundred, and in Caraccas, no less than ten thousand people are said to have perished in this dreadful catastrophe. A letter from the former city states, that the shock came from the East—that “ it continued about one and an half minutes, during which time it prostrated more than two thirds of the houses, and rendered the others untenable, killed at least one half of the inhabitants, and wounded very many.” The distress of the survivors was extreme. “ On

every side was to be heard, 'my wife, my husband, my children, my sisters, my brothers, where are they ! where are they ! They are dead ! oh they have perished !' These words were uttered in the strongest tones of anguish and despair."

"Such is the alarm of the inhabitants," says another letter from the same place, "that the town is intirely deserted, and they are now living without the walls, beneath little tents and huts, which are erected merely to shelter them from the rain and the heat of the sun."

At Caraccas,* not a house, we are told, is now inhabited.—
"On the twenty seventh of March, the people, that were living, were employed in digging the dead from under the ruins, putting them in large lighters, carrying them outside the shipping, and burying them in the sea. On the twenty eighth, the sea was so rough as to prevent them taking the dead off—they then built a large fire near the wharf, and commenced burning them, and burnt about forty at a time in one fire."

"It is shocking," observes one, who narrowly escaped destruction himself, "to see, at the close of the day, heads, arms and legs, that have been left unburnt, as the fire dies away." On the twenty ninth, it is said, the stench had become so bad, that the people were obliged to relinquish digging their dead brethren from the ruins. They had then found about two thousand and five hundred bodies.—We would here add other particulars of this horrid disaster, did we not expect, in our next number, to communicate a paper which is now preparing, comprising a history of the earthquakes, which have been experienced on this continent, and especially of those of the United States, in the course of the last winter. In this paper, further notice, it is probable, will be taken of the earthquakes of Lagaira and Caraccas.

* This city, situated about 4,000 feet above the level of the ocean, and, on account of the mildness and salubrity of its climate, denominated the Montpelier of the new world, contained, before the earthquake, 45,000 souls, including those in the environs, and 24,000 within its walls. Lagaira is ten leagues from Caraccas.—*A. Gazetteer.*